













## IMPRESSIONS OF A WANDERER

**BY THE SAME AUTHOR**

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# IMPRESSIONS OF A WANDERER

BY

M. C. MALLIK

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW.

AUTHOR OF "THE PROBLEM OF EXISTENCE."

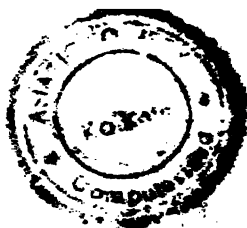
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## PREFACE

THE object of this book is to place before the reader some of the advantages and of the conditions of travel in foreign lands. "The web of life being of mingled yarn, good and ill together," all good or all comfort cannot be found even in the happiest of lands or in the most "love lit" of homes. Whenever any condition of things appears galling or burdensome it is human nature to try a change. In society, in politics, in physical and moral being, nay, even in a happy home, one is apt to fall into *ennui*, and a change becomes desirable, if only to prove that it cannot bring unalloyed happiness, an end that it is not for mortals to achieve.

After general remarks on language, on monetary currencies, and on physical and moral features, this book offers a description of the most picturesque country in Europe, and perhaps in the world, based upon the author's

experiences. It is hoped that this description, incomplete as it may be, will yet induce people who are fond of travel, or at least of a short change, to visit the lovely land of the Midnight Sun in summer.

It is attractive, nay glorious. And it is happily different from other well-known lands—some of which are doubtless physically picturesque—in not having any unmannerly people, or any hooligans, or any dishonesty in dealings between man and man, or any privileged orders that claim special favour at the expense of their fellow-citizens.

For Britons and English speaking races it has now become additionally attractive by reason of the recent popular choice of a King whose wife is a Princess of the Royal House of England—a manly sailor, who by his character, simplicity, and demeanour so vividly typifies the Norwegian nature. With the accession of such a couple to the Throne one would fain hope that an impetus will be given to the study of the English language, which is now but partially taught in the Norwegian schools, so that one barrier which prevents closer intercourse between the happiest and simplest people on earth and the English speaking races may

cease to exist. The proper use of the faculties of observation in the home of such a people cannot but have the most beneficial effect on all who make a sojourn in their enchanting country; for the Norwegians demonstrate to their fellow-men that it is possible, even in the modern mammon-worshipping world, for child-like innocence, gentleness, and consideration for others to co-exist with the sturdiest independence and manliness.

A chapter is added on that other charming country, the Land of the Rising Sun, which has recently come into prominence by a great war, which the solid virtues of its people, and not temporary fortune, enabled it to carry to a brilliantly successful conclusion. Placed as they are at opposite ends of the Old World and in different latitudes, Japan and Norway, both lands and peoples, are in physical features widely apart, but the peoples of both countries possess the moral qualities needed for usefulness, for distinction among mankind, and for setting an example of good breeding which may with advantage be imitated by other races of men.

If a traveller can visit these two countries, perhaps the most attractive on the face of the



## **PREFACE**

globe, observe carefully the ways and manners of the people, and meditate on the causes and impulses which have been instrumental in moulding their character, he will return home a wiser and happier man, better fitted to serve the cause of his own Motherland and of humanity at large.

Should circumstances be propitious, it is the Author's intention to publish his views of other groups of his fellow - men, which, although different in physical features as endowed by Nature and Art, yet in moral characteristics prove the unity of life, and impress how essential it is to maintain identity of aims and methods in order to secure a general advance towards the goal of happiness and peace.

The book concludes with a few notes on the Near East and the Middle West—Egypt, Turkey and Hawaii.

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## INTRODUCTION

“I rather would entreat thy company  
To see the wonders of the world abroad  
Than, living dully sluggardised at home,  
Wear out thy youth with shapeless idleness.”

—SHAKESPEARE.

FROM the dawn of history to the present day a liberal education has never been deemed complete without the opportunity of observing the varied creations of Nature in different climes and under different circumstances and conditions. Such observation increases the range of knowledge, expands the sympathies, and lays the basis of a culture without which the mind cannot hope to attain the bliss and serenity, as well as the worldly qualifications, needed for advancement here and hereafter. The desired results can be gained only by modifying the associations to which the mind gets used from birth at a particular place and under particular



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circumstances, by contemplating the environments into which it is the lot of other minds to be born, and by attaining through instructed generalisation the conviction of the essential unity of life. According to the circumstances of its birth and environments, the mind takes certain impressions conducive or hostile to its future expansion in the measure which such environments permit. Apart from certain endowments of Nature, which are regarded as instincts by some, and as impressions of a previous existence by others, these environments place the mind in a particular groove, from which it is difficult, if not impossible, to move it without constant sympathetic contact with different sets of associations. It generally needs an ardent desire, backed by strength and resolution, to free oneself from the old groove, and to try to discover whether the means to a better and happier career cannot be found elsewhere.

The human mind, in whatever material garb it may, by choice or by compulsion, act in its mundane course, although always in possession, in different proportions, of the various attributes with which it is endowed, is influenced by impulses provided by Nature, by habits established partly by Nature and partly by association, and by the training which by good or bad fortune it receives from infancy. The impulses work

chiefly in the shape of self-interest, which, as creation is based on *self*, provides the strongest motive power. They need not always be for the benefit of one's own self: that depends upon the idea each mind may entertain of benefit. One may think that anything which contributes to present temporary advantage or enjoyment of one's own separate entity is the *summum bonum* of existence. Another may think that present enjoyment or advantage secured without certainty of its continuance is not self-interest, but self-deception. A third may be of opinion that the good of each separate self can be secured only by the prosperity of the limited family circle or community in which he may be born or may happen to live. A fourth may be convinced that present advantage should be overlooked or sacrificed for future benefit, since human faculties demand continuous exercise, and the attainment of an end generates self-satisfaction or pride, which causes the faculties to go to sleep and leads to self-destruction. A fifth may derive joy from forgetfulness of self, and from his ability or propensity to benefit his fellow-creatures. A sixth finds amusement in discovering the differences in mental or physical features, habits, or environments of his own self and of others, lives and dies in the notion that his own endowments or possessions are or ought to be the envy of the universe,

but is devoid of the capacity for doing anything to share his possessions with, or to impart his gifts to, those who are by nature or by art debarred from them, being ignorant of the fact that the durability or continuance of such gifts depends upon their being shared in common with all fellow-men. Whatever be the impulses which govern human conduct, whatever the effect on particular natures of a certain course of action, however slow or blind a mind may be to the advantages which are likely to accrue by a certain procedure, yet if it can by persuasion, habit, or coercion be induced to become familiar with the course from which it shrinks at first sight, it may eventually come to perceive the differences which excited its horror or aversion to be gradually growing less, and it may even become reconciled to them and adopt them.

Man has been described as a creature of habit, and habit has been called second nature. The force, however, which habit exercises upon the mind differs according to its nature. A mind that is formed for freedom does not allow either, itself or its material garb to be helplessly subject to habits which control its acts to an inordinate extent, or which, like tiny wooden shoes for the feet in an ancient land in the Far East, or like stays for the figure in the West, prevent its free development. Physical

habits, once formed, are difficult to change without risk to health, and hence, for the sake of freedom of movement, the contraction of any habit which cannot be indulged under all conditions and circumstances should be firmly discouraged.

Both impulses and habits are capable of being moulded by effective training, which is as necessary for the body to enable it to perform any particular feat as it is for the mind to regulate its career. When, therefore, impulses and habits stand in the way, suitable training for a time, the duration of which would depend upon the nature and capacity of the mental or physical system, may change or control them, and enable one to take to ways and to accommodate oneself to circumstances which would without such training be found impossible to countenance or to adopt.

In order to derive benefit from travel, one should have the faculty of adapting oneself to circumstances and conditions to which one may have been altogether unaccustomed, and to have no antipathies, although one may be devoid of the divine qualities of unbounded sympathy and toleration. Human nature is much the same all over the globe. It has been moulded in different latitudes and longitudes by conditions of birth and environment, which differ according to the ordination of Nature.

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When the mind is under the sway of toleration or culture, it is able to take a sober and charitable view of differences generated by environments; but, when the discipline of such sway is wanting, the *ego*, which is the foundation of creation, asserts itself, and one is led to consider every difference in appearance, manners, habits, or thought as due to birth under inferior conditions, for which the possessor is alone responsible. This dominating feeling of *self* rules all mankind, each portion with particular ideas, associations, and complexion looking upon the rest as strange specimens of humanity. Where, however, culture exists, differences and distinctions cease to exercise perverse influence upon thought and action, and all creation is embraced in an unselfish love and charity by levelling it to the common origin, the common motives and impulses, and the common end, which, in spite of the dissimilarities contrived by the human mind for its temporary interests and amusement, are the lot of all.

Science in the nineteenth century has attempted to explain some of the forces which are unceasingly at work in Nature to bring about the changes which are constantly taking place in the physical world; but it does not and cannot explain how those forces came into being, or whether the human mind or any other power has the capacity to govern or control

those forces. Science observes only things as they are; it may throw light on the possible and probable effects, past, present, and future, of a combination of some of those forces; it has in the past discovered, and will from time to time, through the help of gifted and resolute minds, still further discover and utilise for human benefit the action of forces, singly or conjointly, which were or are hidden from human knowledge until such discovery is made; but it has as yet shown no capacity or disposition to regulate their action or to maintain their strength in any particular direction should Nature prove recalcitrant.

Travel enables one to observe the action of natural forces in all departments of knowledge and of life, and to note how human art has attempted in various climes and under varying circumstances to utilise them for the greater happiness of man. The study of material forces and of their differences is open to every observant traveller; but human culture, sympathy, and foresight have not as yet progressed far enough to devise the means by which the impulses of the human mind in different climes may be gauged, and by which all mankind may be united by the same sense of right and justice, the same lofty principles of life, and the same unity of purpose for the attainment of the goal of happiness, which it is, and has always been,

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the aim of man in all ages and climes to secure, but which, owing to some defect in his nature or in his method, he never approaches or can even keep steadily in view. When the natural bias of the mind towards accustomed objects, and the equally natural repulsion from unaccustomed ways and things, have been controlled by culture, when the human weakness to arrogate superiority is subdued, when the boundless sway of sympathy and fellow-feeling is recognised, when the mind becomes free to regard whatever presents itself before the view as a phase of omniparous Nature which had been hidden from notice, the real enjoyment of life and its ways in varying conditions and forms becomes possible. Should anything at times present itself which causes discomfort, one has to remember the great Sage's advice which is found useful also at home in daily life :

- . "Thy lot is appointed, go follow its hest ;  
Thy journey's begun, thou must move and not rest ;  
For sorrow and care cannot alter thy case,  
And running, not raging, will win thee the race."

With bias and repulsion controlled, and with sympathy in free play, one becomes ready to derive all the benefits that can be secured from travel and change. A change of air and scenery is often prescribed as the antidote for fatigued systems. The change may not always be under

healthier or more sanitary conditions than one is accustomed to at home, but the change often does good when no antipathy to the altered conditions exists, and when the necessity of avoidance of the accustomed worry is realised.

Change is necessary as an escape from vexation, and it is beneficial on certain conditions. No device of the imperfect human mind can be wholly beneficial, and in taking change one has to be careful not to lapse into a state of listlessness. Physical and mental faculties need rest at times for short intervals; but they are so constituted that, if given too long a rest, they get out of gear and find it difficult to resume their accustomed activity. Men who are busy and active in life can never be lazy and happy at the same time. A whole day's rest after six days' work is considered needful; but as man is a creature of habit, if the Sunday or the "week-end" is spent in complete laziness, business cannot be resumed on Monday without a sense of discomfort. It is, therefore, more desirable, as active minds feel, to have rest at intervals every day, just as the physical frame requires replenishment from meals, than to get into entire laziness or inaction for several days or weeks together.

If one is to be happy in rest from daily labour, change must be accompanied by some sort of activity, so that the mind and body



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may not get into a listless mood. Such activity is best secured, without sense of fatigue and and without *ennui*, by observation of the works of Nature and of Art in new surroundings.

Apart from the escape from worry, and from the satisfaction derivable from observation of the various beauties of Nature and Art, a sojourn in foreign lands is beneficial because the mind is enabled by travel to gain a knowledge of and an insight into human character as variously moulded by climate and association, to perceive that unity of *self* and of impulse which under all conditions govern human conduct, and to observe in every land the same nobility of character and exalted sense of right and duty, and the same pettiness and desire for unlawful gain, with which one may be familiar at home. The knowledge and insight thus gained may be utilised according to the position in which one is placed in life for the benefit of one's Motherland and of one's kith and kin, by inculcating on one's associates the avoidance of what in other lands leads to demoralisation and decay, and the adoption and assimilation of all that is good. The object of making one's Motherland good and happy is not mere self-gratification. One should wish to shed her lustre on other lands, so that these may be happy and good as well, and all evil seed may be exterminated from mankind.

Travel has the additional advantage of enabling one by one's behaviour and demeanour to make one's people and country respected by the people of the land of sojourn. Should anything in physical features, habits, dress, or training appear to the traveller strange or repulsive, he has to consider whether his own relatives, friends, acquaintances, and countrymen are perfect in the characteristics with which he finds fault, and to remember the great teaching—"Beholdest thou the mote in thy brother's eye, but considerest not the beam that is in thine own?"

Variety is the law of Nature. In physical features no two objects in creation are alike. Distinction lies in variety; otherwise there would be confusion. In spite of all the attempts of Art to impart uniformity, no two entities can ever gain complete similarity of appearance: all that Art can do is to clothe them in the same garb, and thus to give a semblance of unity apparent at a distance. Moral and mental dissimilarity may be removed by imbibing the highest conception of life and duty, and by basing existence on the noblest principles that have been enunciated from time to time by incarnations of goodness and greatness; but physical diversity it is impossible to obliterate. So among the various countries on the face of the globe it is curious to note how boundaries—

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sometimes natural, and at other times artificial—make neighbours physically different from one another. Much of the interest of travel lies in careful observation of these physical differences, and the beneficial effect of travel is reaped by noting the different conditions in different countries, one or more of which may be found endowed with those particular physical conditions which the traveller has been seeking for his physical health and mental peace.

When a child is born, it finds itself amid associates of various kinds and appearance, all anxious to forecast the newcomer's nature, temper, character, and future career: some eager to befriend the recruit, others indifferent, and still others possibly hostile. The new-born recruit, on his part, scans the ways and acts of his associates, and shapes his thoughts and career upon his experience and his natural inclinations. So in travel, especially on board ship, where the contact with fellow-travellers is longer and closer than in railway trains or even in hotels, one has the opportunity of observing not only different types of human face and feature, but also different tendencies and idiosyncrasies of the human mind. They may be divided into several heads: There is (1.) The sober or sedate element, which happily is by far the most numerous and needs no description. (2.) The "Master" contingent,

generally composed of some of the younger men, with occasional older flirts, without whose attentions it would be difficult for many of the female passengers to enjoy the voyage. (3.) The "Smart" set, as aggressive as in society on shore, who affect to despise all but those they deem to be their equal or superior in life. (4.) The "Comic," who contribute physically and morally to amuse others, not the least amusing of their characteristics being their eagerness to discover the antecedents and the connections of every fellow-passenger, and to impart their knowledge to others. (5.) The "Gambling" element, whose business and pleasure seem to consist in forming parties for playing at cards, which they commence soon after entering the vessel and continue till the time of disembarkation, without heeding or taking an interest in anything else on board or at sea. (6.) The "Imperial" set, proud of birth or nationality, representing not the manlier qualities which, combined with good-nature, heartiness, and sincerity, make people great and revered, but the vanity and haughtiness which are typical of the "Imperialist" abroad. Children may be readily divided into "well-behaved" and "unruly," and a few of the latter genus sometimes make life irksome on board, owing to the restricted space in which, as in the model "dwellings" of the labouring

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population, all have to live together. Ladies may be similarly grouped, but it is hopeless for a mere man correctly to understand and to class female nature.

In addition to the beneficial effects of saline oxygen, which renews physical health and vigour, a seafarer has the opportunity not only of amusement in different ways, but also of attaining objects more difficult to gain on land—such as coming in contact with various types of mind, forming lasting friendships, or contracting matrimonial alliances—all of which may considerably influence the traveller's future career in life.

In recent years the great discovery has been made that "East is East, and West is West." It would be difficult to find in history or science an assertion by any eminent man of the contrary proposition, that East is West and West is East; but travellers who have circumnavigated the globe may be apt to think that all is East, or all is West, according to the direction in which they went round the planet. Travelling continually eastwards, one comes to the place from which one started and finds no West; and so in going westwards, one finds no East. In addition to the discovery of East being East and West being West, the prophecy is boldly declared that "never the twain shall meet." Whether the twain ever met in the

past may be left to History to proclaim, but at the present day, in addition to the proof given by England that East and West can meet in solid political alliance, and to the glaring fact that East and West of the Old World, and East and West of the Atlantic Ocean, can form happy matrimonial unions, circumnavigators find that East meets West, and West meets East, in a peculiar way. When it is Monday midnight at Greenwich, on the other side of the globe,  $180^{\circ}$  East longitude, it is Tuesday noon, but on the same longitude West, it is Monday noon. East and West therefore meet on equal terms at  $180^{\circ}$  from Greenwich, with a difference in time of 24 hours. Does each maintain its own day of the week, and refuse to discuss the matter, or to take things lying down? Not at all. East on meeting West at  $180^{\circ}$  finds a little Opportunist process desirable, and so it agrees to count its week at eight days, and adds a duplicate Tuesday; West likewise consents to compromise the difference, and to count its week at six days, and, so omitting Monday, it makes a jump from Sunday to Tuesday. And thus East and West fraternise.

To people who have not passed  $180^{\circ}$  longitude from Greenwich, this fact may appear a myth, as the phenomenon of the Midnight Sun sounds to those who have never been to Tromsø. The following truths, enunciated by Aryan sages,

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may be proclaimed for the greater enlightenment of prophets of evil :

“ When East meets West, and West meets East  
In peaceful frame of mind,  
Concord ensues by “ give and take,”  
Which benefits mankind.

Light is fair, and darkness dark,  
The twain cannot co-exist,  
In light alone or darkness drear  
No creature can subsist.

Black is black and white is white,  
The twain can ne’er agree ;  
When face is white and head is black,  
They fit each other to a T.”

There is and always will be in every community or group of mankind a number of men and women whose intellectual development has not attained the stage of comprehending the principles of human brotherhood and Christian charity, and who deem it patriotism to fan national animosities, class distinctions, and racial hatred. In proportion, however, as this number is held in check by the more intelligent portion, will a nation’s progress and prosperity be found to advance. .

## CHAPTER I

### LANGUAGE

ONE of the greatest barriers to the due enjoyment and to the beneficial influence of travel, as well as to the embracing of all mankind in a universal brotherhood, lies in the difference of language. The antiquated idea of natural hostility between one State and another is gradually dying out, sympathies are being fostered by frequent communication, mutual respect and consideration are being developed by culture, but no successful attempt has yet been made to remove the great obstacle that difference of language offers to free intercourse between man and man. One gets used by habit to natural differences. No two figures born of the same parents are, in face and form alike; no two fingers of one human body are alike; no two leaves of a tree are in shape, size, and texture alike; no two human beings in any family or race are alike in mental formation; not even two articles of the same kind of a



man's handiwork can be made exactly alike. One gets accustomed to these differences from infancy, as is perceived from observation of the action of the infant mind in imbibing likings and dislikes. Such dissimilarities become bearable by frequent association, and by the great bond of language, which binds the infant mind to its companions, and which enables it to express its wants, its attachments and aversions, to have their reasonableness and unreasonableness explained, and to have the causes of disagreement removed. In human dealings it will be generally observed that difference of opinion, dissimilarity of temperament, antagonism of interests can be easily smoothed, if, in addition to the desire for reconciliation, there exists a power of expression to give such desire full play.

The power of language appears by its effects to be greater than any other power on this planet. Thought and idea must precede it; but whatever may be the nature of the thought or idea, however antagonistic it may be to sound principles, or even to abiding interests, a command of insinuating language may, for a time at any rate, succeed in bending the hardest heart, or in inducing the most obstinate mind to adopt courses originally repellent. In human history this power of language has always enabled great teachers to leave the mark of their

thoughts on all succeeding ages; it has often enabled a rhetorician to pass as a great statesman, and to mould human destiny for good or for evil; it has enabled demagogues, with or without the faculty of reasoning, to lead fellow-men to destruction, and it has often enabled evil-doers to achieve their nefarious purposes. In all dealings between man and man language is of the first consequence, as without it no transaction can move a step. Yet it is strange that from the dawn of history mankind has never established a common medium of communication among all its parts, but has, on the other hand, often allowed one parent language to be divided into different dialects, each getting more and more unintelligible to the rest, until in course of time they have become practically different languages. In this fact the original law—the assertion of *ego*—is observable; and it is not confined to the human mind alone, but appears to dominate all Nature and its objects, and to give variety to all offspring from the same source.

• The natural law on which human existence is based cannot be changed by man, but, human art succeeds to a considerable extent in regulating nature to suit human purposes and wants. As the human race, although divided mentally and physically, contrives to get into groups, nations, and families; as families, nations, and

groups, although differently constituted by nature, contrive to adopt the same customs and to be governed by the same laws and regulations in matters of life, it seems a curious admission of the helplessness of the race that it cannot contrive to adopt a common language for interchange of ideas, but must continue to base mutual antipathies on, and even to conjure up hostile interests through its inability to agree upon a common language. In all human relationships it is easily observable that language is a stronger bond of union than any other, simply because it enables people to understand each other, and so to smooth or to reconcile differences, since all antipathy and hostility proceed from misunderstanding.

Mankind, whether of one or of various origin, has in past ages got separated by natural barriers, and has by natural laws and local causes developed differences in thought and in feeling, as well as in complexion, features, and material associations. Although in recent times, through the discovery of scientific forces, distant parts are being gradually drawn closer, so far as material communication is concerned, the different branches of the human family have by long separation become too antagonistic to each other to agree upon the adoption of one language. Without, however, dropping the language or dialect which has become

associated with each locality, and without adopting a new language such as Volapük or Esperanto, it is happily fast becoming a matter for serious consideration among the more far-sighted rulers and thinkers, who are placed in a position to mould and govern human conduct, to devise or adopt a second language which, in addition to its own vernacular, every State should impart to its population from childhood. National antipathies are still too strong and too much fostered by the uncultured minds in every country, to admit the easy adoption of one of the modern languages as the second language to be taught in schools in all countries; yet without such adoption it is difficult to see how interchange of communication can be free, and how commercial facilities, which form the basis of national policy and prosperity in all States, can be adequately afforded. There can be no doubt that it is the desire as well as the interest of all States and communities to adopt a common language, but until a State becomes morally, if not physically, powerful enough to induce all other States to adopt its language, the only available procedure is for Governments to sound each other, and to ascertain which language commands the largest support. When, as in the case of material conquests, compulsion has been used, it does not appear

to have ever been the policy of the conquering or dominant group to attempt to suppress the language of the weaker community and to impose its own. A conqueror's language could be imposed only by universal education of the conquered people, or, among the well-to-do classes, through its superiority in wealth of thought and culture. Foreign conquests never last long enough for the former course to succeed. The conqueror either becomes merged in the conquered, or by the law of Nature gets weaker by age or by the development of conceit, and has to depart, forced either by the conquered or by a stronger conquering power. While conquests last, however, the conqueror is more bent on carrying away all the material wealth he can grab than on spending the financial resources at his command to educate the conquered people, although true statesmanship and wisdom would assuredly lie in making "the goose" more fit "to lay the golden egg." Even in independent States, the ruling class or priesthood, which has for centuries had the monopoly of education, does not deem it worth while, or finds it contrary to its temporary selfish interests, to impart proper education to the masses, whose contributions in the shape of taxes, rates, or tithes, enable the dominant class to maintain its sway. It thus comes to pass that man,

blinded by momentary self-interest, never cares, or never has the foresight, to consult the lasting interests of his race, or even of his own immediate descendants and successors.

Even if one language cannot be made universal, there seems to be no reason why a Lingual Union, after the example of the Postal Union, may not be brought into existence.

States and Governments often negotiate commercial and political treaties, which are of great moment to their welfare. There should be little difficulty in coming to a general understanding as regards a language which shall be the medium of political and commercial intercourse, and promote friendly feeling. It has happened in the past history of the world that the language of a dominant State has been adopted by educated people as their second language. The moral and material success of France in the eighteenth and the early part of the nineteenth centuries led to the adoption of French as the second language, and as the medium of international communication. But the law of decay, which governs human existence, and which has sent so many of the ancient languages almost into oblivion, did its work in the latter half of the nineteenth century, and although French is still retained by several countries for diplomatic correspond-

ence, the days of its supremacy are evidently numbered. Neither language nor any other human institution can ever hope to have permanent sway if it is based on force or on the freaks of fashion. Any sway based on force may maintain dominance for a time, but must in course of nature decay and perish before the growth of other and stronger forces. The freaks of fashion are proverbially changeable; anything which is the favourite through fashion cannot long retain its position. To give any institution the chance of permanence, the only means is to base it on mutual understanding and on sentiment and interest. Before Napoleonic domination and a gaudy Imperialism turned the heads of the ruling and cultured classes in France, and led them to forget the teachings of the great minds that had brought about the end of priestly tyranny and civil despotism, the political and moral conquests of France made it possible for the French language to be adopted by educated people all over the globe as the means of international intercourse. With the downfall of France, due to militarism and ambition among Frenchmen—ambition, fostered by prominent men for personal ends, to pose as the salt of the earth, and to assert in the material sphere superiority to men of other lands with equality among themselves—an assertion which is against the

law of nature—the opportunity for the general adoption of the French language has passed away. There is now only one other language which has a reasonable chance of being the universal medium if the rulers, thinkers, and writers of the land of its origin would but display some of those virtues which made France at one time the leading nation of the world. Since the military collapse of France at the hands of the German forces, the language of the United German Empire has received an impetus, and it has become to a certain extent fashionable to learn German as the second language. But military success in war, especially when it is due to corruption and weakness of the rival, does not establish moral dominion; and an examination of German character, of German ways and habits of thought, would easily show how impossible it is for Germany ever to take the place of France in influencing the conduct of mankind. In Germany undoubtedly there exists a highly cultured class, which before the Franco-German War seemed to be leading German genius towards liberty and light; but before the national character was permeated with liberal and humane ideas, military success has done for Germany what the Napoleonic *régime* did for France—made it impossible for German genius to continue in the path of freedom, progress,



and humanity. A successful war has given the German powers political unity and prominence, but a position which is apt to be lost by a reverse on the field of battle or by any defect in the military machine cannot be safe or reliable.

With France and Germany out of the running, the chance for any modern language to be the universal language for international intercourse rests with English.

Politically and morally, as well as linguistically, England is best fitted to be the leader of the human race, and the moulder of human destinies. Favourably placed by Nature as

“That pale, that white-faced shore,  
Whose foot spurns back the ocean’s roaring tides  
And coops from other lands her islanders,”

England has only to maintain the command of the sea and to be moderately prepared for defence, in order to be able to roll back the tide of invasion. With the risk of foreign dangers minimised, her people are in a position to devote all their energy, mental and physical, not only to the development of their own moral selves, but also to the improvement of their fellow-men. Their favoured natural position, rivalled only by the rising Asiatic State in the Far East (which bids fair to wield like influence in human affairs), while keeping them

safe from invasion, guards them from indulgence in the militarism which in the case of continental States is a necessity for existence. The avoidance of militarism enables England to keep aloof from foreign complications, except when any portion of her world-wide dominion is assailed or threatened. Ambitious foreign States may hope to benefit themselves at her expense, but so long as English policy in the lands under the influence of England bears the stamp "Made in England," and so long as England and her rulers escape the infection which contact with evil, unless sternly repressed, insidiously causes, no extraordinary military precautions would be needed to guard her dominion. Material strength is but an outward manifestation of moral greatness or self-control in life, and so long as such self-control or moral greatness continues, no foes can do any possible harm. A force succumbs to antagonistic forces only when it has weakened itself by vanity or self-indulgence.

Some tact and diplomacy, combined with the virtues which have given England for centuries a leading rank, should assure for the English language the position of medium of intercourse between different nations. On those continents where England's influence has been dominant, English is, even without proper teaching in many cases, most widely spoken. In most of

the accessible portions of Asia and of Africa, and in the greater portion of America, English is spoken and understood more than any other language. Of course, when the rules and forms of a language are not controlled by an authoritative body, as the French Academy controls French, it has a tendency to deviate from the rules observed at the centre of its currency, and to form dialects. Already in the United States various words, idioms, and phrases have come into vogue which are unknown in the standard English of England, and the natives of the States, wishing to assert their lingual independence of England, as their forebears successfully asserted their political independence, call the language either "United States" or "International." An official attempt has recently been made in the States to change the pronunciation of English words. If the attempt succeeds, the United States language will, in the course of a generation or two, be practically different from English, and the ambition and aim of English-speaking people to make the English language widely current among mankind will have to be relinquished.

The Government of the United States has recently instructed its representatives abroad to drop the hitherto current name, and to call the States and every institution connected therewith "America" and "American." If

this policy prevails, it will in a few years call the English language, as spoken there, American. The Republican Government will then be able to proceed a step further: being so constituted as to have the potentiality of embracing the whole world in its political or moral sway, it may wish to call the language "Human," and with the help of England, may succeed in making it current all over the globe.

There has in recent years been another force at work, which is likely to get stronger every year, and which should induce the United States to join England in imposing their common language on the rest of the world. A common language, supported by the influence of the "almighty dollar," has enabled the "fair American girl" to oust Englishwomen, even of high birth and breeding, but wanting in the financial possessions requisite for worldly success, from their rightful heritage of English husbands. If the desire of the American woman to be peeress and princess is to be encouraged, and her influence is to extend to other lands, such enterprise would be largely encouraged by the currency of her language among the classes whose hearts and hands she wishes to capture. The interest of men of prominence in life, who find their countrywomen not good enough for them, lies in trying to make the English language current in those lands where they

and their successors and disciples may find mates richer and more captivating than in their own land. The charmer, it appears, ceases to charm if she is a fellow-subject of the same Sovereign. She can therefore only hope to subdue highly-placed British hearts if, in addition to material possessions, she owns allegiance to a different ruler. The sisters and daughters of Colonial fellow-subjects can therefore, under no circumstances, have a chance with such men until their land is independent of the British Crown. This is the result of the action of the highly patriotic "Imperialists," who take to themselves American wives, but never cast a thought on the daughters of the Colonies which they profess so much anxiety to bind closer to the Motherland, even at the risk of increasing the price of food and the necessaries of life.

Some well-intentioned but misguided people deem it patriotism to advocate in human affairs Material Imperialism, by which is meant the domination for worldly purposes and pecuniary gain of one man over fellow-men, of one or more families over others, of one class over other classes, of one race over other races, or of one nation over another. This phase of Imperialism may dazzle the vision of uneducated or short-sighted minds, but unless it gives the dominant factor a due sense of responsibility,

and not merely of right, and unless it commands the affection, reverence, and willing allegiance of the subject class, it can only demoralise both parties, as has in different latitudes been proved in human history. Imperialism, or domination and subjection, is opposed to the teachings of Buddha and of Jesus Christ, which many profess to follow, but few comprehend. It cannot be secured except by the sacrifice of the principle of human brotherhood. The only domination, which can be permanent even in this material world, and among men who can view only their physical environments as of any consequence, is a moral one, and is exercised through literature, science, and laws; and these are afforded the opportunity of asserting adequate influence through the medium of language alone.

Ancient Rome, which owed much of her literary development to Greek genius, introduced her literature, laws, and culture in her conquered territories, and laid the foundation of the greatness of modern European States. Such introduction could only take place through the medium of her language, which, although mixed up with the native languages of the different portions of her conquests, forms the basis of the current language of every modern country which owned the sway of Rome. Of modern languages, the influence of English is

greatest and most widespread outside the European Continent, and bids fair to mould the tongues and thoughts of America, Asia, and Africa; and there is no reason why, with a little tact and diplomacy, combined with firmness and statesmanship, the English language should not occupy the position in Europe which French occupied during the greater part of the nineteenth century. An example may be cited. The writer, when travelling in Greece, was struck by the prevalence of the use of French, and enquired of an acquaintance who spoke French and not English why he and his countrymen did not learn English. The answer was: "What is the use of learning English? All literature, science, and poetry are in French." The Greek was surprised to hear that the English language was as rich in wisdom as French. A Greek lady, who also spoke French and not English, lamented the influence of French and French fashions over her countrymen and women, and the weakness of her people to imitate everything French. Greece was not conquered by France; she secured her freedom more by English than by French help; and yet the French language is taught as the second language in the country. If the moral influence of England could, without brag and without imitation of a short-sighted Imperialism, which has in the past history of man always led great

States to decay and ruin, be wisely and effectively exercised by her rulers at home and representatives abroad, English might gradually and easily become the universal second language all over Europe, as well as over other civilised portions of the globe, especially as English-speaking tourists are the most numerous in every land.

Since the Franco-German War and the fall of the French Empire at Sedan, which proved the rottenness of a glittering Imperialism, a great national movement has sprung up in every country which deems it patriotism to reject whatever can possibly be avoided of foreign importation, and to rely mostly on its own resources. This sentiment is laudable in so far as it develops individuality, and gives scope to the exercise of the virile faculties with which the different portions of the human family under different climatic and other physical conditions are endowed. The sentiment, however, may be carried too far; and the exercise of a little reason would show that the human mind is so peculiarly constituted, or that, in spite of apparent differences, there is such unity of impulse and thought in the universal mind, that in its separate parts it cannot help being influenced, whether for good or for evil, by whatever it may come in contact with, or may, through the presentation of



unaccustomed ways, wish even to avoid. Any pretty strong feeling of love or hatred leads to the reception of impressions which by habit become the guiding forces of human action.

One may observe every day in human intercourse words of one language incorporated into another, although the influence upon character and conduct, which the example set by fellow-men of the same or of a different race exercises, often escapes notice. So have morals, laws, great thoughts and ideas, discoveries in the Arts and Sciences, and all attempts to improve the lot and increase the happiness of man, originally commenced from one cultured mind, which is fixed on the unity of existence, not on the superficial differences which divide one man from another. The influence of great geniuses, momentarily for the benefit of a particular locality, extends gradually over all mankind. Although, therefore, it seems impossible, owing to the action of disruptive forces, to bring mankind under the sway of one Sovereign, or under the shelter of one national banner, there is no reason why, with prudence, tact, judgment, and statesmanship, as well as from the point of view of self-interest, mankind should not be induced to adopt English as its second language, as it has already adopted Parliamentary institutions after the example

of England, or as it accepts for pecuniary gain English commercial methods.

Until some resolute endeavour is made, from self-interest as well as from policy, for the prevalence of one language among at least all educated people in all countries, misunderstandings leading to antipathy will divide the different portions of the human family, and the full advantages of intercourse from travel cannot possibly accrue.

Travel unburdened by companionship, which restricts one's movements and denies free play to one's inclinations, is a source of pleasure which one unaccustomed to move about alone may not realise. For people who do not like to travel alone, it is desirable to go into training by travel in company, with as little restriction as possible on each other's movements and inclinations, at times to be quite alone, and at other times to come together and exchange ideas. The human mind, unless tired of the world or vowed to asceticism, cannot be happy without communicating its joys and sorrows to fellow-beings. Joys felt at the sight of natural or artificial beauty become more enjoyable if they can be communicated to others. Miseries are somewhat relieved by expression and sympathy. Such association in joy and relief of misery are not possible where one cannot find companions who speak the same language.

Human ingenuity is daily devising new methods and improving the old in order to render travel more and more agreeable, but it is regrettable that in these improvements the necessity for interchange of ideas and for intellectual intercourse is not more fully recognised. All improvements are so far directed towards swelling the votive offerings at the altar of Mammon on the one hand, and towards the increase of self-love on the other. While the initiative faculty in man and the desire not to be singular may be held responsible for the reduction of the physical habiliments to a dead level of uniformity all over the globe, international jealousies and the want of the requisite culture stand in the way of surmounting the great barrier of difference in language, which prevents the different branches of the human family from embracing one another in a common brotherhood. What cannot be achieved by love or reason has to be secured by pressure. The only chance of a common language among all mankind seems to lie in one State's becoming powerful enough, morally if not materially, to impose its will by persuasion, if not by compulsion, on all countries inside or outside its boundaries.

Although international intercourse may be strained and difficult for want of a common language, and the opportunity for communi-

cating with or understanding the thoughts of fellow-men speaking a different language impossible, there are at all the principal places along the beaten track hotels where some of the employees speak English, French, and German; and a traveller speaking one of these languages would find no difficulty in having his daily wants attended to. There are also guides, who, though not as a rule an intelligent or sociable class, are yet helpful enough outside the hotel to such tourists as wish to see quickly everything interesting at a place, and do not mind the guidance of intellectually inferior fellow-men.

In the course of his world-wide travels, the writer found two places in Europe where he could not get on, even inside the hotel, owing to the ignorance of the employees of the English and French languages, and had to take the first available train to run away; but both the places are somewhat out of the beaten track—Carlstad on Lake Wenern in Sweden and Nijni Novgorod on the Volga in Russia. He found also that in Northern Europe a traveller would get on better with German than with French, which is more current in Southern Europe. In Asia, at the hotel at Sapporo, the chief town of the island of Yezo, the northern portion of Japan, the same difficulty was experienced, but the advance made

by that country owing to the wide culture of its official class was observable. The writer was taken to an official in the Town Municipal Office, who spoke English fluently, and who, with Asiatic good nature and gentle breeding, was good enough to help him in seeing the sights of the place.

## CHAPTER II

### COINAGE

NEXT to language, the different monetary currency in different States stands in the way of free intercourse between the different peoples. It is easily adjustable by a mutual understanding, or a slight study of the currency of a country may enable a traveller to surmount the difficulty. In ancient times, before scientific discoveries brought into touch different portions of the globe, each group of men devised the means, according to current notions, to carry on commercial transactions and to barter superfluities. In the golden age, when people did not feel an antagonism of interests, unstinted charity, or a desire to help fellow-creatures with whatever they might be in need of without hope of return or even of praise, was universal. That condition was due to a feeling of unity of interest, if not of a bond of relationship, and it has survived to the present day among a few strong individuals, who give away freely

out of their possessions, and sometimes part with what they can ill spare. Such a condition of things could not, however, long continue, as it was demoralising to the receiver and encouraged idleness and deception, and the more reasonable system suited to human requirements came into existence, by which one can give something for what he wants in return, and which the other can spare.

When the system of barter came to be felt as inadequate, man had to devise a medium by which exchanges might be rendered possible. A standard of value had to be fixed—a common measure which might be used for estimating the comparative value in exchange. To make such standard acceptable to the general community, it was necessary to use a commodity which would be useful to and be desired by everybody, and about the value of which there could be no dispute. Before the use of metallic substances, any commodity in general use appears to have been employed as the medium of exchange. In some countries skins, in others domestic live animals, such as oxen, sheep, and goats, in others shells or even stones became rudimentary money, until it was discovered that some particular qualities were indispensable, such as an unchangeable value, divisibility into fractions, a distinguishing mark for the unit and for each of its fractions, and durability.

Metallic substances struck the imagination as likely to answer all these objects, and iron appears to have been the first metal used in ancient countries; relics are still to be picked up or offered for sale in Greece or in China. Copper was introduced to take the place of shells in India, and it appears to have been used for early Hebrew and Roman coinage. Lead was used in Burmah; tin was the early English coinage; iron nails were used as money in North Britain. After copper came bronze. Silver was first introduced into Greece, and thence passed over to Rome. The earliest trace of gold coinage is found in Egypt and in India.

In spite of contact with neighbours, and of the facility of exchange operated by a uniform standard of value, each group of men stuck to their own device of coinage, and even the conquest of one state by another did not abolish the currency of the conquered country. In the case of language, as has been stated in preceding pages, there are difficulties in imposing a new language where the conquest—material or moral—is of short duration; but there ought to be none in changing the monetary currency, uniformity in which would be more advantageous to the conqueror or dominant class than to the conquered or subject portion of the community. Whatever be the reason, not even Rome succeeded in introducing her currency along



with her religion, laws, and culture into her material and moral conquests; and where Rome, whose influence still governs most of the dominant portion of mankind, failed, it is not likely that any other power would succeed, although a more recent conqueror, who went a long way to imitate Cæsar and Alexander, succeeded in making the currency of all Southern Europe uniform in value.

In this, as in most other matters concerning life, the same spirit of self-assertion which leads one human being to differentiate his existence from that of others, the same desire for distinction which impels each individual to imitate external physical nature in making his environments separate from those with whom he may come in contact, the same want of consideration for fellow-creatures which governs the mass of mankind in its behaviour where short-sighted self-interest is concerned, or where any change is momentarily inconvenient, stand in the way of an agreement for altering the different monetary currencies of the various States or countries of the globe to a uniform standard. It is difficult, however, to perceive why an arrangement cannot be made by which a uniform exchange value would be fixed for the coinage of each country in its relation to that of others. Such an arrangement would simplify international transactions and commercial intercourse,

and would enable travellers, with a little study of the currency of the country they wish to travel in, to avoid a great deal of inconvenience and loss, and to feel more at home wherever they go.

Before entering a country it is difficult, if not impossible, to study its coinage, or to know the value of each piece current there. One may get from money-changers or Exchange Banks some foreign coins, with which a traveller ought to provide himself in order to avoid inconvenience on his entry. He should guard himself from being imposed upon by money-changers, who sometimes pass off to an inexperienced customer coins which he may find on entry into the new country not to bear the value he paid for them. Coins of less than the face value sometimes come to an unwary traveller's hand, especially in Spain, Austria, and even France. It is possible, or at any rate charitable, to think that a money-changer who passes off a spurious coin may not himself be aware of its value, not having been in the country of its currency, or that having been imposed upon by one traveller, he recoups himself from another. In either of these cases the money-changer cannot be condemned. In the former case ignorance is his justification; in the latter, he may plead that, except among the best bred and highly cultured, whose number in the world

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appears to be limited, it is human nature to make somebody suffer for a wrong done by another, and that the human mind finds some self-satisfaction in having its revenge, when the wrong-doer cannot be caught, upon one of his class or type. The fact is daily noticeable in inter-racial or international dealings, where, owing to some thoughtless act or injury done by one or a few individuals, the whole race or nation are set down as monsters of iniquity, and perpetual suspicion and enmity are engendered and nursed. In money-changing, as in most worldly affairs, the dualism upon which the universe is based comes into play, and the interests of the money-changers are set down as naturally antagonistic to those of the travelling class. Whatever the motive which governs ordinary human action, it is likely to continue so to do until mankind, as a whole, receives the highest culture, which alone can lead men to treat each other with less suspicion than is needed under existing circumstances, and with more fraternal feeling than great humanising theologies, which man professes but seldom practises, have succeeded in imparting. A traveller, therefore, will do well to be cautious when changing his money for foreign coins, and to change as little as possible at a time, so that in case of deception the loss may be inconsiderable and not be felt.

The best way to study the currency of a country, as well as its language, is to do so on the spot. When the traveller leaves his steamer or train, and lands at a strange place, he has to find accommodation at an hotel. After securing his room and arranging his traps, before he begins his explorations or sight-seeing, the most prudent thing to do is to ask the hotel-keeper to give him change for a sovereign, and to show him a piece of each of the current coins. The hotel-keeper may not possess all the pieces at the time, but he would in the course of a few hours, or before his guest goes out, doubtless be able to secure all the pieces. By following this course the traveller will avoid a great deal of inconvenience, loss, and worry.

While a feeling of nationality has for a generation sprung up to stand in the way of the adoption of one of the current modern languages as the medium of intercourse, there has, on the other hand, been a laudable tendency among various states to adopt one standard of value in monetary currency. The process is so recent that it has not yet had general acceptance, and, in the absence of one great State which could in moral and material strength alike set an example to, and be the object of imitation by, others, it is not likely to extend further. Even in countries where a similar unit of exchange has been adopted,

economic causes interfere with the permanence in value of the same unit. The most extensive monetary uniformity is established by the Latin Union, which now comprises France, Italy, Belgium, Switzerland, Spain, Greece, Roumania, and Servia. Their unit of value is also current in Finland, and has recently been adopted in the Austro-Hungarian Empire. But the exchange value differs so much in many cases as to make each a practically different system altogether. France, Belgium, and Switzerland have for a long time maintained a similar value for the unit, but Switzerland has recently been receding, and is likely to exchange places with Italy, whose economic prosperity has in the course of a few years enabled her to convert the value of the *lira* from  $2\frac{1}{2}$  or 3 francs discount per English sovereign (sovereigns having been exchanged for 27 lire 50 centesimi by the writer on his first visit to Italy thirty years ago) to par value with the currency of France, while Swiss money has for some years been losing ground, and a gold piece is difficult to find in Switzerland. The unit which is called *franc*, divisible into 100 centimes in France, Belgium, and Switzerland, is named *lira*, divisible into 100 centesimi in Italy, *peseta* and *centimos* in Spain, *drachma* and *lepta* in Greece, *marka* and *pennia* in Finland, *krone* in Austria, *corona* in Hungary. But in

Spain and Greece it is practically a silver and bronze or nickel standard. In some countries even silver is scarce, and a paper currency is in circulation—the paper money coming down to half franc or about 4d. in real value, as it used to do in Italy before the revival of her prosperity, and does so still in Greece and Portugal.

Another Monetary Union is that of Denmark, Norway, and Sweden, where *krone* of the value of one shilling and a half-penny is the unit, and in all the three kingdoms it has a uniform and steady value. The United German Empire has suppressed the old *thaler* of Prussia, and introduced a currency like that of England, the *mark* being the unit, with the value of 1s., divisible into 100 *pfennige*. The Turkish and Egyptian currencies bear the same name of *piastre*, of the value of 2d. as unit, divisible into 100 *paras*, and a hundred piastre gold piece is called a *medjidie* or *lira*; but the values are widely different—a Turkish £ being equal to 18s., and an Egyptian £ to £1, 0s. 6d. In Austria, in the place of the old *florin*, of the value of 2s., divisible into *kreutzer*, the new coinage is the *krone*, of the value of a franc, which in Hungary is called *corona*, divisible into 100 *heller* in Austria and 100 *filler* in Hungary—the *heller* or *filler* bearing the same value as a French centime.

The other Monetary Union is in the New World, the whole of North America (including Hawaii, or the Sandwich Islands) having the monetary standard of the *dollar*, divisible into cents—the dollar being of the value of about 4s. In China, Japan, and the Straits Settlements a *dollar* is also the current coin, but being on a silver basis it has about half the value of the American dollar. In Japan it is called *yen*, divisible into 100 *sen*; in Hong-Kong and the Straits a British dollar has recently taken the place of the Mexican dollar, which was for a number of years current in the Far East outside Japan, and in Cochin China and Tonquin a French dollar has been introduced. They are all of the same value, but the dollar of each country is not current beyond its borders.

Apart from the above-mentioned similarities and monetary combinations, every other country retains its own separate monetary unit. The exchange value varies from time to time, but the variation is in most cases very slight, and need not cause any inconvenience or difficulty. In Russia the unit is the *ruble* of 100 kopeks, in value about 3s. 4d. in gold and 2s. in silver; in the Netherlands the unit is a *guilder* of the same value as the florin of Austria and as the two-franc piece of France, half *guilder* being equal to one franc; and, in consequence of a

*guilder* being divisible into 100 cents, a cent of Dutch money has double the value of the cent of the Latin Union.

In India and lands subject to the jurisdiction of the Government of India, the *rupee*, of the value of 1s. 4d., is the unit, divisible into sixteen annas; but in Ceylon, although the rupee is the unit, the division is into 100 cents, not into annas.

The following Table will explain what, according to the writer's experience, is the change which a sovereign of English money would fetch in each country. It should be noted that the English unit of a shilling, divisible into twelve pence, is the most convenient form of currency, as it can be easily divided into half, one-third, one-fourth, one-sixth, and one-eighth, of which the decimal or centesimal coinage does not admit. The stranger, however, can have no difficulty in mastering the value of a coin in the decimal system, which is universal outside the British Isles and India.

In Austria :

£1 = 12 florins 10 cents in silver, or in the recently introduced coinage, •

£1 = 25 *coronæ*, or in the ancient system  $2\frac{1}{2}$  *ducats* in gold.

A florin is equal to 1s. 8d. on a silver basis and 2s. in gold.

A *corona* is equal to 10d. or 1 franc.

A ducat equals 8s.



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The current coins are :—

Gold pieces—

8 florin or 20 coronæ piece.

4 florin or 10 coronæ.

Silver—1 florin or gulden, and one corona.

Nickel—10 kreutzer or 20 heller or filler.

10 heller or filler.

Copper—2 heller or filler.

1 kreutzer.

1 filler.

### In Canada :

£1 = 5 dollars 30 cents.

1 dollar = 3s. 10½d.

Current coins :—

Gold—as in the United States (see p. 56).

Silver—50 cent-piece, 25 cents, 20 cents, 10 cents,  
5 cents.

### In China :

In the open or Treaty Ports the Mexican *dollar* of the value of 1s. 9d is current.

In the Kwang Tung Province are also current silver pieces of 20 cents (value 5d.), 10 cents, and in copper a coin called *copper cash* (value 1d.).

In Denmark, Norway and Sweden, which form the Scandinavian Monetary Union :

£1 = 18 *kroner* or *kronor*.

1 *krone* being equal to 1s. 0½d.

The current coins are :—

### In Denmark :

Gold—20 *kroner*, 10 *kroner*.

*In Norway and Sweden :*

Gold—20 *kroner*, 10 *kroner*, 5 *kroner*.

Silver—2 *kroner*, 1 *krone*, 50 *ore*, 25 *ore*, 10 *ore*, the difference being only in the letter *o* of *ore* : in Norway it is *Øre*, in Sweden *Öre*.

Copper—5 *ore*, 2 *ore*, 1 *ore*.

*In Egypt :*

£1 = 97 piastres, 5 millieme.

1 Egyptian *lira* = £1, 0s. 6d.

1 piastre = 2½d.

The current coins are :—

Gold—1 *lira* or 100 *piastre*-piece.

½ *lira* or 50 „

Silver—20 *piastre*-piece.

10 „

5 „

2½ „

1 „ or 10 millieme.

Nickel—5 *millieme* or *paras*

2 „

1 „

*In France, Belgium and Switzerland :*

£1 = 25 francs 10 centimes.

1 franc = 9d.

The current coins are :—

Gold—20 franc-piece and 10 franc-piece : (5 franc-piece recently withdrawn from the currency). 50 franc and 100 franc-pieces are also coined, and may be had at a premium, like the English £5 and £2 pieces.

Silver—5 francs, 2 francs, 1 franc, and ½ franc.

Copper—10 centimes, 5 centimes (called *Sou*), 2 centimes.

*In Belgium and Switzerland :*

Nickel—20 cents, 10 cents, 5 cents.

Copper— 2 cents and 1 cent.

The nickel or copper coins of one country of the Latin Union are not current in the others.

*In the German Confederation :*

£1 = 20 marks 40 pfennig.

1 mark of 100 pfennig =  $11\frac{1}{4}$ d.

Current coins are : —

Gold—20 marks and 10 marks.

Silver—5 marks, 3 marks ('Thaler).

2 marks, 1 mark.

50 pfennig, 20 pfennig.

Nickel—10 pfennig, 5 pfennig.

Copper— 2 pfennig, 1 pfennig.

*In Greece :*

£1 = 25 Drachmæ gold, but gold pieces are at a high premium, and in paper money £1 = 44 drachmæ.

The currency is paper money, but gold pieces at par are available (hotel charges are generally in gold) : 20 drachmæ and 10 drachmæ.

Silver—5 drachmæ, 2 drachmæ, 1 drachma, 50 lepta, 20 lepta.

Nickel—20 lepta, 10 lepta, 5 lepta.

Copper—10 lepta, 5 lepta.

5 cents, 1 cent,  $\frac{1}{2}$  cent.

*In India :*

£1 = 15 rupees, or 1 rupee of 16 annas = 1s. 4d.

Current coins are :—

Silver—1 rupee,  $\frac{1}{2}$  rupee,  $\frac{1}{4}$  rupee or four annas, 2 anna piece.

Copper— $\frac{1}{2}$  anna, 1 pice or  $\frac{1}{4}$  anna,  $\frac{1}{2}$  pice, 1 pie or  $\frac{1}{12}$  anna.

In Ceylon :

Silver pieces—50 cents, 25 cents, 10 cents.

In Indo-China :

£1 = 10 piastre or dollar (French),

1 French dollar being of the value of 2s.

Current coins are :—

Silver—1 piastre or dollar of 100 cents, 20 cent-piece, 10 cents.

Copper—1 cent.

In Italy :

£1 = 25 lire, 10 centesimi—1 lira = 9d.

Current coins are :—

Gold—20 lire.

Silver—5 lire, 2 lire, 1 lira,  $\frac{1}{2}$  lira, and 20 cent-piece.

Nickel—20 centesimi.

Copper—10 „

5 „

2 „

1 centesimo.

In Japan :

£1 = 10 *yen* in silver, or 7 *yen*, 15 *sen* gold.

Current coins are :—

Gold—20 *yen*, 10 *yen*, 5 *yen*.

Silver— $\frac{1}{2}$  *yen*, 20 *sen*, 10 *sen*, 5 *sen*.

Nickel—5 *sen*.

Copper—2 *sen*, 1 *sen*,  $\frac{1}{2}$  *sen*.

## In the Netherlands :

£1 = 12 guilder.

1 guilder of 100 cents = 1s. 8d.

Current coins are :—

Gold—10 guilder.

Silver—2½ guilder, 1 guilder, ½ guilder, 25 cents,  
10 cents, 5 cents.

Nickel—20 cents, 10 cents, 5 cents.

Copper—2½ cents, 1 cent.

## In Portugal ;

£1 = 4450 Reis in gold, but the currency being mostly paper, is now exchanged for 6000 Reis.

The following coins are nominally in the currency :—

Gold—1 Coroa or 10,000 reis, called 10 *mil-reis* = £2, 4s. 5d.

½ coroa (crown) = 5000 reis or 5 milreis.

2000 *reis* or 2 milreis.

Silver—500 reis = 1s. 8d ; 200 reis = 8d. ; 100 reis  
(called Teston) = 4d. ; 50 reis = 2d.

Copper—20 reis, 10 reis, 5 reis.

## In Russia :

£1 = 9 rubles 15 kopeks.

1 rouble of 100 kopeks = 2s. 2d.

Current coins are silver, but the following pieces are in the currency at a premium :—

Gold—10 rubles (or Imperial), 5 rubles, 3 rubles (or ducat).

(*In Finland*)—20 marka = 16s., 10 marka = 8s.

Silver—1 rouble, 50 kopeks, 25 kopeks, 20 kopeks,  
15 kopeks, 10 kopeks, 5 kopeks.

2 marka (*Finland*), 1 marka = 100 pennia ;

50 pennia, 25 pennia.

Copper—5 kopeks, 3 kopeks, 2 kopeks, 1 kopek,  
10 pennia (*Finland*), 5 pennia, 1 pennia.

### In Spain :

£1 = 25 peseta 20 centavos (gold) or 31.50 in silver.  
1 peseta of 100 centavos is nominally 1 franc,  
but the currency is depreciated and is worth  
7½d. Current coins are silver, but gold pieces  
are available at a premium.

Gold—25 pesetas, 20 pesetas, 10 pesetas.

Silver—5 pesetas, 2 pesetas, 1 peseta, 50 centavos.

Copper—10 centimos, 5 centimos, 2 centimos.

In the Straits Settlements and Hong Kong  
the Mexican dollar used to be the unit of value,  
but in recent years in each division of that  
portion of the East under a separate Govern-  
ment a local *dollar* of the same value as the  
Mexican has been introduced.

### Straits Settlements and Hong Kong :

£1 = 10 English dollars.

1 dollar of 100 cents = 2s.

Current coins are :—

Silver—1 dollar, 50 cents, 20 cents, 10 cents, 5 cents.

Copper—1 cent.

### In Turkey :

£ = 1 *lira* 11 *piastres*.

1 Turkish *lira* being = 18s.

Current coins are :—

Gold—5 *lira*, 2 *lira*, 1 *lira* (or gold *medjidie*), ½ *lira*,  
¼ *lira*

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Silver—1 medjidie or 16 piastres = 3s. 2d.

$\frac{1}{2}$  „ of 8 piastres, 5 piastres = 1s.,

2 piastres, 1 piastre of 10 paras =  $2\frac{1}{2}$ d.

Copper—5 paras, 2 paras, 1 para.

In the United States of America (whose currency also prevails in Hawaii) :

£1 = 5 *dollars* 10 cents.

1 dollar of 100 cents = 3s.  $10\frac{1}{2}$ d.

Current coins are :—

Gold—\$20, \$10, \$5, \$3,  $2\frac{1}{2}$ , \$1.

Silver—\$1,  $\frac{1}{2}$ ,  $\frac{1}{4}$ , 1 dime (10 cents), 3 cents.

Nickel—5 cents, 3 cents.

Copper—2 cents, 1 cent.

[*Note*.—Any of the above-named coins may be seen with the writer, who took a pleasure in collecting the current coins of the countries he travelled in.]

## CHAPTER III

### PHYSICAL AND MORAL FEATURES

IN recent years travelling has been rendered so easy and comfortable—and it is likely to be even more so as time goes on—that it is no longer a question of endurance or heroism to visit even remote parts of the globe which are under well-ordered government. Each country finds it to its interest to attract travellers who enrich its people, and who teach the natives laws of sanitation and methods of life to which they were unaccustomed. In material as well as in moral nature stagnation leads to decay and death, and so long as activity or motion can be maintained there will be signs of life. Man could not advance his condition if he were to be satisfied with his present surroundings, or were merely to grumble at discomforts and inconveniences, without doing anything to remedy them. One portion of mankind lags behind and another portion falls backward in the race of life, because they feel happy in their



traditional habits and associations, and will not take trouble, or exercise the faculties with which they are endowed by Nature, to forge ahead.

As in every land a few clever and dutiful men show the path of wisdom and happiness to the mass of their countrymen, as one age by discoveries and inventions leads succeeding ages towards greater comforts, so do the natives of one country, more advanced than those of another, by the exercise of their faculties set the example to slumbering or backward fellow-men in the art of better management of life and its environments. As there can be no good without evil, so contact with the foreigner, while it causes benefit, may also produce some evil consequences. The American and Colonial invasion has, in addition to the flow of the "almighty dollar" to the Old World, led to the erection of palatial hotels and of sky-scrapers, shutting out light and air from each other, as well as to improvements in their internal management, which were in a preceding generation unnecessary, unknown, or neglected in the Old World, and which the new activity of the human mind towards material comforts and luxuries has created. Unless, therefore, one is so wedded to habit or so constituted by temperament that the slightest change in the routine of daily life produces irritation or a feeling of discomfort, and that removal to a

different bed or bedroom would produce insomnia, one generally finds nowadays, in the more frequented parts of the world and over the beaten track, greater comforts than one is accustomed to at home. The subsequent risk of unhappiness lies in the fact that on return home the material comforts may be missed, in addition to the necessity for resumption of one's daily avocation and toil. The human mind is, however, so constituted, and human institutions and contrivances are so imperfect, that it will generally be found that in no condition can unalloyed or continuous joy be secured. Well-balanced minds are trained to weigh both sides, and quickly to adapt themselves to unaccustomed ways and circumstances which it is beyond their power to mend or end, and to act up to the sage advice "What cannot be cured must be endured." Manliness lies in trying to conquer difficulties and to remedy imperfections by action, precept, and example, not in treating them with contempt or avoiding them.

Guide-books are indispensable things; without studying them it is difficult, if not impossible, to know or to see what one ought to know and to see at a strange place. The first necessity is to select the hotel. This can be done either by consulting a guide-book or by enquiring at the hotel which one is leaving. Hotels are much the same at every place.

Some are more comfortable and sanitary, and provide better food than others; some are more considerate and accommodating than others; some are better situated than others; but generally in the large, more frequented hotels the servants are too busy to attend to visitors properly, and in less frequented places the hotels are more likely to be wanting in cleanliness and good food.

Guide-books are available for most of the countries in Europe, and Baedeker is very reliable. Changes made since the last publication and new hotels opened cannot be ascertained except on arrival at a place. It is advisable to consult the porters of the hotels where one puts up before forming one's plans of excursions either inside a town or beyond its limits. There is no Baedeker as yet for Russia, Turkey, Egypt, India, China, Japan, or the countries of the New World; but for some of them there are other guide-books. In Turkey and Egypt a dragoman is a necessary evil. In India, China, and Japan the people are so kind and hospitable, and so anxious to help strangers, that a sympathetic traveller may know more of the country and the inner life of the people by direct contact with them than guide-books will enable him to do; but as ordinary tourists generally are anything but sympathetic, they are looked upon with

suspicion and distrust, which can only be removed gradually by better manners and humane conduct. All mankind is made of "the self-same dust," all human beings—and for that matter all other creatures as well—have the same physical features and attributes, and yet such is the curious law of diversity in Nature that, although "the joint force and full result of all" in each species of created beings is the same, no two separate entities are in appearance alike. This diversity is devised by Nature, like names by man, for distinction of individuals, without which there will be the confusion of Antipholuses and Dromios, as described in Shakespeare's *Comedy of Errors*. As among sentient beings, so in inanimate nature, no two objects are made alike. All nature springs from the same source—the four elements of air, earth, fire, and water—and yet there are not two spots on earth, or even in the same country within a few miles of each other, which are exactly alike to the eye or to the other organs of sense. A difference of latitude, entailing a difference in the heat of the sun or in the moisture of the soil, is bound to cause vital differences in nature; but such differences are inexplicable where the conditions are apparently the same. It is the same cause which makes children of the same parents different in face, figure,

brain, and mental and physical constitution—the inscrutable law governing the Universe, under which no two forces can be exactly alike and variety must prevail.

As therefore in the case of human faces and figures, the sight or analysis of one does not give final satisfaction to the student, since every other that he comes across is different from what he had seen before, so in the natural formation and physical characteristics of different countries, and of different parts of the same country, there is diversity which is as interesting to the student of external nature as sub-soil formation to the geologist, structural biology to the zoologist, or phanerogamic differences to the botanist. To the real student of life and character the sight and examination of one individual gives no more satisfaction or disposition to come to a general conclusion than would the physical features of a single country give to one who combines study with travel, or than one case of disease would enable a medical man to diagnose all others of its class. It is human nature to have partialities and dislikes. One may be partial to a particular formation, another to a different formation. One may think that mountains, natural beauties, lakes, or wooded sceneries are everywhere the same; another may perceive only the differences of one mountain or

cast of scenery from another. Mountainous portions of the earth's surface consist of uplands of different altitudes, valleys, waterfalls, and streams. Trees and vegetation appear much the same at a certain height from the sea-level, although the longitude or the latitude may be different. The air and temperature appear bracing and strengthening to the frame in the more northern regions at a lower altitude than nearer the Equator, where one has to seek higher mountains for the same bracing and strengthening qualities. The plains in differing latitudes or longitudes are level or undulated, more in one country than in another. The colour of the vegetation gets lighter as the sun's rays get stronger, while the human complexion undergoes the opposite process. The fauna and flora, although of the same species or genus, present in different lands a difference (like their human prototype) of size, colour, shape, and other characteristics caused by the action of varying natural forces and association. In spite of differences devised by Nature to prove her extraordinary faculty of conception, it is not difficult to discover the organic physical unity of the various types of created objects, in addition to the identity of interests, of feelings, and of appetites which dominate all creation.

The air and the soil in different latitudes

seem to possess different attributes, humidity, and temperature, governed by the action of the sun and of subterranean influences, the origin and nature of which Science has not yet discovered. The water of the streams which come down from the mountains, like the water of the ocean, in all latitudes and longitudes, until contaminated by foul surroundings, seems to possess the same purity, temperature, and healthful properties needed for the well-being and invigoration of life. It is difficult for the mass of mankind to have frequent or even occasional access to the limpid water of the mountain torrent before it catches the impurity of miasmatic surroundings; but it is easy for most people to imbibe the salubrious effects of saline water, which, although it somewhat changes its hue in different localities, being lighter or darker blue according to depth or the nature of the sub-soil, appears equally to possess, a mile or two away from land—that is, outside the radius of impure influences—the characteristics needed for supporting or reviving the strength of the human frame.

As a building is divided by partitions into separate rooms for purposes of daily life, as the human body is divided by nature into different compartments for performing various functions, so the earth's surface has by natural

or artificial barriers been partitioned to separate the different groups of the human race into nations and states. Each country and each nation have many things in common with others, and other things different from them. The natural endowments of some, materially or morally, appear greater than those of others. Some are more favoured by fortune than others, and in all cases (as appertains to human instability) the gifts of nature and the favours of fortune seem to be of comparatively longer or shorter duration in each locality according to that other possession—the most important among mankind—the number and influence of cultured, thoughtful, and far-seeing men and women. That abode is exemplary and sheds a lustre around, where the separate rooms are occupied by people who are active, healthful, and dutiful, and who entertain due consideration for each other. That family is happy and noble whose members are affectionate, devoted, and sympathetic to each other. That nation is great and virtuous each of whose members subordinates personal considerations to the general good, and most, of whose members are anxious to abide by the highest ideals of life. The abode of mankind—this little planet—which is immense and incomprehensible to near-sighted and unsympathetic minds, but appears attractive and small as a home to those



who travel over it without any preconceived prejudices or animosities, would similarly resemble one homogeneous nation, or one family, or one dwelling, when the different groups, whether naturally or artificially divided, are led to feel that each is necessary for the well-being of the cosmos, and that want of consideration for each other or mutual antipathies can only be the means of perpetuating that civil war in the human race which in the case of a nation or family leads to its ruin.

As in one human frame no two fingers or two ears or two eyes or eyebrows are exactly alike, as in a family no two sons or daughters of the same parents are alike in face, figure, features, or mental attributes, as in a nation various classes exist, each class with material and moral possessions not shared by other classes, so each group in the human race has physical and moral characteristics which are often not the common possession of all. Not to speak of the difference in complexion—on which at the present time the greatest stress is being laid by an unthinking section of the human race, whose fancy has fastened on that distinction—the formation of the lip, of the nose, of the eye, of the ear, and even of the head, seems to be different not only among different groups, but also among members of the same group. Human wisdom has succeeded by moral per-

suasion and outward habiliments in leading each group to feel identical interest in the welfare of the locality in which it resides ; but human ingenuity has not yet been able to devise means of imparting the same physical appearance and attributes to all the members of a group, or to reconcile mutually antagonistic interests which stand in the way of the attainment of its permanent unity and welfare. Some people wish to perpetuate class distinctions and privileges, and to deny to others in the same group a share in its privileges and possessions. Others not so favourably placed are anxious to bring about a tenancy in common among all members of the group—whether wise or foolish, whether strong or weak, whether active or idle, whether dutiful or ignorant—of anything which may be owned by any member or class in the group, and which cannot at present be shared except by force or fraud. The future welfare of each group lies in the solution of various social and economic questions which can be duly solved only by the culture, disinterestedness, and love of justice and fair-play of those who attain prominence in the group.

As among each group various questions await solution to lead to greater unity or to ultimate disruption, so among the human family the wisdom and foresight of the best men of each group can alone bring about a sense of unity

and a feeling of sympathy. Each group has hitherto been naturally proud to retain its own national name, language, coinage, religion, and flag; but there is a disposition among all the more advanced groups to bring about a sense of unity by a diminution of antipathy in regard to religion and language, and by the adoption of the same external costume. All steps in the right direction are valuable, and the acceleration of the pace rests as much upon the allegiance to high principles of the men who influence contemporary thought and action as upon the rapidity with which culture spreads and mutual intercourse among the masses of the different groups is facilitated.

Mankind has to remember that as in all nature evil is mixed with good, and dissolving forces are at work to counteract or to subdue recuperative strength, so disruptive tendencies are in human affairs working to nullify the action of the unifying process. The promulgation of one great religion generates a feeling of brotherhood among its devotees, but immediately sects spring up to divide them into hostile camps. A country becomes great by the birth therein of a number of great men and self-sacrificing heroes, but the claim to undeserved distinction and privileges maintained by their descendants makes the masses slow to recognise position, wealth, or authority.

The claim to distinction or privilege based on birth is both for individuals and for groups not only a hollow pretence, but positively injurious to their own interests. Great men have rarely in history been born of great parents. Circumstances beyond human knowledge or comprehension produce great minds in every age and clime. Environments—of which dutiful parentage or guardianship is an indispensable part—must be propitious for the development of such minds and for the free play of their faculties; otherwise their native greatness remains unknown and undeveloped, and does not get the chance of benefiting fellow-men. The children of heroes and great men have the advantage of favourable conditions to develop the virile faculties with which the human mind is endowed, but they do not often—rather, very rarely—get the full benefit of those conditions, as their parents are too busy in other ways to pay proper attention to the training of their children, and leave them wholly to the care of nurses or governesses and teachers, very few of whom, as is evidenced by the defective upbringing of mankind, have the knowledge, experience, and sense of duty necessary to impart faultless training to their charges. Individuals and races become heroic and great, not by descent from great ancestors—for in that case great people must always

have had great ancestors, and humbler people would never have the chance of achieving greatness—but by the cultivation and exercise of their virtue and virility.

Among all the groups into which mankind is divided two antagonistic forces are always at work, one for good and the other for evil, and in proportion as one is restrained the other is strengthened. In the material sphere physical strength, which can be secured by nourishing diet, sanitary conditions, healthy exercise, and mental peace, is counteracted or undermined by undesirable and often unnecessary food, by incontinence, and generally by neglect to observe the laws of health. In moral life the attainment of perfection is barred by the Satanic faculties of anger, malice, lassitude, lethargy, procrastination, suspicion, and distrust. That nation or group of mankind becomes greater than the rest in which a larger number seek to develop their physical and moral vigour and succeed in keeping under control the unworthy and debilitating propensities of the mind.

In communities and States where one class or section has enjoyed authority or power over the rest it is assumed by the stronger or more powerful or privileged section that the continuance of the conditions is conducive to the general good. Good Governments justly

consider it the utmost philanthropy and their highest duty to guard the weaker portions of the community from the violence or overbearing conduct of the stronger or privileged orders; but it is generally overlooked that the control of the strong is needed not merely to protect the weak, but also, and no less, to guard the strong themselves from an abnormal development of conceit and of their uncivil and inhuman instincts. The welfare and greatness of a State can be secured and retained not merely by protecting the weak from the strong, but by helping to make the weaker portion equal to the strong and able to take care of themselves and their own interests. It is the domain of reason, based on culture and abiding self-interest, that has to be extended, not distinction or privilege resting on birth, complexion, or other adventitious circumstances. Hard and fast rules are unsuited where Nature itself is unstable and everything has to be changed as circumstances demand. So long as changes are made in good time, individuals, nations, and races prosper. When requisite change is delayed and opportunities are missed, decaying fortunes and decline in health and vigour both of States and of individuals point to the inevitable end. The physical appearance of mankind, or, for that matter, of any other creation of Nature, cannot be unified or made

alike, and instead of the attempt made by modern man to assume uniformity by similar clothes human effort may be more usefully directed towards attaining moral unity based on sympathy, toleration, justice, and humanity. One may be wedded to certain habits or have got fond of a particular complexion, type of face, figure, feature, or dress; one may have got accustomed from childhood to certain ways of life and ideas of dress and cleanliness; there may be an excusable disposition to regard unaccustomed sights and ways as strange and curious; but culture consists, and happiness lies, in observing all the variety in which it pleases Nature to manifest itself, and through that variety in perceiving the eternal unity—the Essence of Existence—which underlies all creation.

It is curious to observe how, in all latitudes and longitudes among the various groups of mankind, while personal liberty and free development of idiosyncrasies appear to be the exalted goal of human ambition, the worship of Mammon and the consequent necessity for the struggle of existence lead mankind to sacrifice their vital rights, and to endanger health and happiness, by congregating and crowding together in towns, or by forming groups as nations in restricted areas, and leaving the rest of the world's surface and its unexplored

resources untilled and undeveloped. Where large masses gather together there must of necessity be less freedom and less opportunity for development, while greater personal sacrifices have to be made for the general welfare. It would be beneficial for mankind and for each group if there were a greater disposition to live the morally and physically healthful and free life of the country, to give every one of its members opportunity for the proper and full development of his or her individuality, but to exact from each the due discharge of corporate duty, and to help each other at times of danger or difficulty and for the defence against unprovoked aggression of the rights and liberties which it should be the interest of each group jealously to guard both for itself and for its weaker fellow-groups.

The comparative development of the virile faculties of the human mind can be best considered by personal observation of the conditions under which the dominant, dormant, and apparently dying groups of mankind live. Country life seems to be much alike all over the globe. Agriculture is the chief occupation, and the villagers live a quiet, peaceful, and unobtrusive life, happy after the day's toil in the fields or farms to spend the evenings in peace and joy in the bosom of their families. In the great towns, where masses of humanity



congregate, and the struggle for existence is keenest, may be best observed the virtues and the vices of each group. Among the more virile groups the efforts to secure physical and moral well-being are apparent. Sanitary conditions, well-paved streets, substantial and healthy dwellings, and a general desire to keep in check the lethargic propensities and enervating influences, which contribute to the decline and ruin of communities and States, prevail. There are in addition all the appliances necessary for moral progress and the intellectual advancement of man. In large towns the hard struggle, the keen competition, and the difficulty of indulging in rural joys and pursuits naturally bring into existence a desire for amusement, which in the case of the undisciplined mind may lead to the risks of frivolity and lassitude. The dangers attendant on the congregation of all sorts and conditions of people are, however, in advanced communities minimised by moral influences and intellectual occupations and the self-control generated by mutual regard and consideration. Where these forces are weak or waning, lawlessness, injustice, tyranny, and general dissoluteness and demoralisation must necessarily be the consequence, and the passage to destruction becomes easy and certain.

Among mankind all the groups, nations, and countries may generally be classed into two

divisions. One division is anxious for progress, for freedom from spiritual and intellectual tyranny, and for generous and lofty emulation for the social, intellectual, and political emancipation of humanity. With such people human progress is a certainty, degenerating almost into a superstition, and the triumph of Reason and Justice over the reign of Force and Reaction is only a question of time. Their faith in liberty and in its efficacy for securing human advancement is great, but their number is small, as reformers have at all times commenced in attenuated numbers. Even a small band, however, when earnest and strenuous, succeeds—as the history of great causes proves—in converting the general community to its ideas and ways. They have only to see that the men who hold sway and control the destinies of their lands and of mankind are unselfish, clear-sighted, and firm in the right.

The other division, composed of the larger number of groups and also of the larger number of people in every land, believe in privilege, in ignorance, in force, and in the apotheosis of officialdom and of all authority. If their views and principles, which have so long obstructed human emancipation, were to continue to prevail, mankind must be content to be a flock of sheep driven hither and thither

to serve the ends of the few who may happen to attain the position of shepherds. The continuous triumph of reaction and intolerance has in some countries produced a force with which privilege will have to wage a life and death struggle, and which shows the same indifference to human suffering as privilege has hitherto shown. The misery and suffering inflicted by privilege are deep, they may not be apparent for a time, being disguised under the cloak of patriotism or philanthropy. The new force shows impatience of hypocritical pretences, and, finding no other means of remedying them, has recourse to violence, and even assassination, to remove out of the way those in authority whom it believes to be the enemies of mankind. In countries such as England and France, Norway and Denmark where democracy is steadily gaining the upper hand, the force of disorder, anarchism, or murder, cannot lift its head; but in many other lands where human rights are trodden under foot and an illiberal or unsympathetic despotism holds sway, there have come into being anarchic forces which will be allayed only by the adoption of the Liberal policy which is reconciling the toiling masses and the leisured classes in England. The forces of disorder have doubtless the excuse that, as no consideration has hitherto been shown by the triumphant order for those placed in its

power, the new and rising democracy, where it cannot by lawful methods curb the privileged order, has no other alternative than to have recourse to force and violence. They may also point out that among different groups and nations all human ingenuity is lauded and held sacred which can devise the best instruments for slaughtering neighbours and fellow-men at the command of kings, priests, or rulers who may have only personal or class ends to serve. Why should they, then, they argue, be held liable to blame or be subject to obloquy because in their efforts to rid mankind of monsters some innocent persons are killed or injured? Wars waged for purposes of ambition or revenge, persecution in the name of religion, and tyranny in the garb of law and order have from the dawn of organised society killed or maimed innumerable human beings, but not a word is said in condemnation of such acts except by the sufferers and their few sympathisers. It will readily be admitted by all reasonable minds that, when law favours the tyrant and constitutional methods are wanting, it is more humane on the part of the aggrieved sufferer or of the champion of human rights to try to kill enemies of mankind outright than to inflict the slow torture—physical and mental—and the lifelong suffering to which people are subjected by despotic or tyrannical rulers. The present

generation of the two great free and dominant nations of the day—the English and the French—seem to be ignorant of the struggle waged and the blood shed by their forefathers to check tyranny and despotism and to gain their rights. It is ordinary human nature to be unable to conceive a different state of things from what presents itself to the view, and to ascribe to divine ordination the dominance of certain classes or groups, and the recumbent position of others that happen to be down. It is beneficial even for the former that the latter should try to raise themselves; if they did not, the former, confident of safety, would give way to conceit and lassitude, and thereby eventually bring about their own destruction.

The human mind is apt to take the view of affairs most favourable to its position in life. A law or condition of things may appear perfect to one that makes it or administers it, or that finds it suitable to his personal or class interests, but it may at the same time be a burden to another that has *volens volens* to submit to it. The view, however, could be made pleasant for all concerned if the highest ideals of freedom, justice, and humanity were maintained, especially by those in authority, whose teaching and example influence the conduct of humbler men. According to current notions a socialist may be an abomination,

and a revolutionist an enemy of society, but greater enemies and criminals are those teachers who infuse improper ideas into the minds of their pupils, and those rulers who, having the opportunity of moulding the destinies of a people or of a State, abuse, misuse, or neglect to use that opportunity for good, and are swayed only by selfish impulses or desire for momentary advantage. In all ages and climes thinkers and workers for the general good have been few, and the worshippers of Mammon and of authority, interested lovers of the existing order, and the brood of stupidity are numerous. A few determined men alone, fearless of personal consequences and indifferent to slander and persecution, advocate and initiate reforms which in time advance the happiness of all alike. Birth, sex, and religion have in the past caused divisions and excesses which great minds and genuine lovers of their species have always tried to mitigate. To these has in recent years been added the antipathy generated by difference of nationality, of continent, of origin, of physical features, or of shades of skin colour—ideas which are thriving on appeals to ignorance and vanity. Men, from the pulpit or platform, or throne of power, preach in words unbounded love, but in deed prove themselves to be tyrants and morally worse than anarchists. Civilisation in bygone days con-

sisted in the humanisation of life. In modern times contact with weaker or humbler fellow-men is transforming civilisation into brutalisation of life. Resistance to tyranny or oppression is conducive to human progress. Indifference or patient submission only leaves to posterity a legacy for which both the oppressor and the oppressed have one day to suffer enormously. The advocates of violence have some reason for their contention that the cure for human ills lies not in suppression below the surface of grievances and complaints, not in connivance at the force or fraud which are the instruments of despotism, but in extending the sway of Liberalism and toleration, and in installing rulers who are sympathetic and dutiful, and not consumed by the notion that they have a divine mission to treat their fellow-men as may suit their caprice or their personal ends. If good rulers cannot be secured by constitutional, legal, or humane methods, they have to be got by revolution and violence. The true foundation of a strong State or of a nationality is neither race, nor religion, nor a similar cutaneous complexion, nor a particular size or stature of the physical frame. The natives of the dominant lands of the present day are already too mixed and their religion much too nominal to afford a basis of nationality. The strength of a State or of a nationality

lies in identical aims and interests in the common effort to gain a free and worthy life, in the faculty of combination and the suppression of self for the general good, and in the possession of gifted leaders and rulers who in the discharge of their public duty are, like the allegorical figure of justice, blind to all ties of relationship or friendship.

Among the different groups or States at the present time, physical variety is symbolised by national flags, the colours being arranged in different ways to indicate different nationalities. There used to be in the different countries of Europe, as there are still in Asia, varieties of costume to signify membership of a particular nationality, and types of the discarded picturesque costumes are preserved in museums at the chief towns of many countries. Easier and quicker means of international communication, expanding commerce, and the desire to avoid the notice and the remarks of ignorant passers-by and not to appear singular, have among the civilian population nearly obliterated the distinguishing marks in dress. To keen observers a difference in physical features, even when the colour or colourlessness of the skin is alike, is, like language and currency, apparent among different groups when a frontier is passed; but in many cases difference in feature is hardly distinguishable, and the difference in race is



perceived only in the native tongue. It would be conducive to mutual recognition if, like national flags, each group retained or adopted a distinguishing mark in dress by which membership of the group may be known.

In naval, as in civilian, costume there appears to be a tendency towards uniformity or similarity among the navies of the various States. The British Jack Tar costume has served as the model for the dress of the Jacks of other lands, and it is to be hoped that along with the adoption of costume other navies, if they wish to share with Britain the honour of ruling the waves, may imbibe the distinguishing qualities of British sailors—seamanship, valour, discipline, constancy, and above all, that “humanity after victory” which Lord Nelson impressed upon his men, and which the British Navy to its great honour has scrupulously maintained.

The Hague Conference was intended to bring peace and goodwill among nations and to settle disputes by arbitration. These were laudable objects, but they have not been achieved. Indeed the naval expenditure of the great Powers of the day has increased by fifty per cent., and the total now stands at over one hundred millions sterling. An efficient Navy is a vital necessity for insular States like Britain and Japan. So long as sailors of these States

possess the virtues of which they, when occasion arises, give such striking evidence, Britain or Japan need not, in spite of the race for Naval supremacy, be afraid of any rival or possible combination of rivals.

When we come to Military matters, quite a different view presents itself to the physical and mental vision. The very need for military forces and for efficient armaments and instruments of slaughter presupposes the existence of national jealousies, rivalries, and animosities against which it is essential for every group to guard itself and its own interests. The idea of human brotherhood conceived and promulgated by the teachers of great humanising religions and by Sages and Saints in all ages and climes makes but little progress against the Satanic influences, the invincible prejudices, and the selfish interests which dominate human thought and conduct. From time to time attempts are made by well-meaning people and wise rulers—the efforts of King Edward VII. in that direction being well-known—to bring about *entente* among nations and to relieve the pressure of military burdens, which are by competition becoming an unbearable incubus and thwarting the industrial, economic, and peaceful progress of man. So long, however, as the human mind retains its selfish nature and character, and nurses the desire for benefiting

itself at the expense of weaker fellow-men, and so long as the laurel crown for heroism and greatness is awarded to those that succeed in slaughtering the largest number of people and in robbing the weaker groups of mankind, not merely military preparations and armaments but the assiduous fostering of the "military spirit" will be absolutely necessary for national existence and welfare. A "military spirit" implies the readiness to inflict suffering and death upon fellow-men whose subjugation or conquest is considered necessary for worldly advancement. In ancient and bygone days of chivalry contests could be fought only on equal terms, but with the advance of "civilisation" any means and any odds have come to be regarded as justifiable and glorious so long as they succeed in subduing the "enemy." Under such circumstances, it is vain to expect that "militarism" will be checked or armaments will be reduced until the ruling classes in all groups combine to proclaim and act up to the principle of human brotherhood. Any reduction of armaments or suppression of the military spirit at the present time and in the present state of human culture would simply mean the annihilation of the nation which attempts seriously to give effect to peaceful and humane sentiments.

While, however, "militarism" is under

present circumstances a necessary evil, it does not appear that the means now adopted by the various groups and States for defence and offence answer their purpose, or are commensurate with the amount of money and energy spent upon them. For example, Russia in round figures spends forty millions on her army and yet was beaten by Japan with her annual outlay of five millions. The British Empire disburses annually eighty-five millions on its military and naval armaments, and yet experts declare that it is in many parts not invulnerable, and it had to send four hundred thousand troops and to spend two hundred and fifty millions of money to subjugate two tiny States in South Africa. France spends annually thirty millions and Germany thirty-seven millions on their respective armies, and although France was beaten in the last war it would be rash to assert that she is now inferior to Germany, or that she would not under a peaceful Republican *régime* now prove herself infinitely stronger than she did under a Military Empire.

Disasters are not merely "the protractive trials of great Jove" but the purifiers of national conceit and corruption and the awakeners of virility when its germs have not been wholly lost. Jena, which laid Prussia at the feet of Napoleon Bonaparte, stirred up

German nationalism, which made Sadowa and Sedan possible. The disasters of 1870 have enabled France to get rid of a corrupt and effete Empire, to regain her liberties, and to renovate her power of defence and offence, while military success has undermined the spirit of German liberalism, and has made Germany one of the most reactionary States of the day and the Germans one of the most conceited and uncivil races among mankind. Germany will be able to shake off her military autocracy, arrogance, and grossness when she meets such a foe as Russia found in Manchuria.

The military spirit has never been more cherished than under the Napolconic *régime* in France with the object of diverting attention from reforms, and yet it then brought defeat and disaster. The success of Japan over the military despotism of Russia, of the United States over Spain, and of Germany over France proves that to secure victory in war very different conditions and qualities are needed than enormous financial outlay or the sacrifice of peaceful pursuits to militarism. The writer had the pleasure of visiting some of these countries before these wars, and, from the impressions formed by his lay eyes and mind of the various armies, of the fondness for theatrical display of some, and of the cultivation of solid, soldierly qualities by others, the

result of the wars in each case appeared to him a foregone conclusion. Norway has perhaps one of the smallest armies in point of numbers, but in case of war and in defence of their homes Norwegian soldiers, although not gaudily dressed for the attraction of the fair sex, or for facilitating recruitment, would be found to be as alert, intelligent, dashing, stubborn, and thorough as the Japanese by their assimilation of Occidental methods with Asiatic virtues proved themselves.

England and France have for centuries stood and still continue to stand in the van of nations by culture and moral qualifications. They are the ideal Powers of modern times. Their love of liberty and of order combined with personal freedom, their refinement and culture, and their lead in the van of progress seem to mark them as the modern instruments of Providence to guide mankind to a better and happier state of existence. They are consequently the Powers that their own interests and the good of humanity in general would alike induce to go hand in hand. During the reign of Queen Victoria the Court and the aristocracy in England under German influence disliked the French Republic as setting an example fatal to their own existence. His present Majesty, however, having liberal instincts, has all his life entertained a warm

regard for liberal and cultured France, and on coming to the throne has changed the course of traditional British foreign policy, and paved the way for a close relationship with France. In a like spirit he has concluded an alliance with the most liberal and progressive State in Asia—the Asia which, although it gave to the world Buddha and Christ and a host of heroes and warriors, has become a term of reproach, because it has allowed itself for a century or two to be the hunting ground of white-skinned aristocrats from the Occident. In spite of the supremacy of Parliament and the democracy, a clever and wise ruler has, fortunately for mankind, still the power of moulding the policy of the State according to his own Liberal instincts. States with sensible and far-seeing rulers cannot but advance along the road to happiness and prosperity, and the prospect becomes bright indeed when to such rulers are added persons of birth and position who prove by their personal qualities that it is not enough merely to be born on Olympus and that they deserve the advantages which Providence has given them. In countries such as Germany, Russia, Turkey, and India where the people are supposed to exist for the Government and not the Government for the people, there must be suspicion marring efficiency and advancement, and continued fear

of rebellion within and of invasion without. Invasions and consequent militarism are, like the proverbial sword of Damocles, devised by man and his Maker to punish the guilty conscience of reactionary bureaucrats as well as the sheepish submissiveness of people that know not how to vindicate their rights and liberty. Resistance to oppression is not only a right but a duty, the discharge of which is beneficial both to the oppressor and the oppressed. Injustice cannot reign without a new and continuous supply of unjust agents, or without people that have not virility enough to resist injustice. In India, for instance, injustice and tyranny are perpetuated, and the number of unjust and irresponsible agents shows a tendency to increase, although the fountain of authority is pure, just, and free; the reason obviously being that the people are dormant and vacuous. In Turkey tyranny lives on religious bigotry and fanaticism; in Russia people are beginning to wake up, but are being repressed by a powerful bureaucracy resting on disciplined force and counting on the want of cohesion among the various sections of the population. In Germany the fear of France leads people to the conclusion that a stern military despotism can alone stave off foreign invasion and conquest.

Under a despotism the holders of power are



apt to exaggerate their own importance, to attach undue weight to vested interests, and to forget that authority cannot for long rest on force but must be based on the goodwill of the people from whom the holders of power spring and of whom they form a part when divested of their official garb. Under a democracy danger lies in the diminution of respect for authority, in mistaking impertinence and insolence for independence, and in the tendency to imitate despots in impatience of criticism and in carrying out measures with a high hand. Despotism without benevolence and the sense of justice leads to tyranny and to destruction of government; democracy without culture and sense of duty leads to anarchy and lawlessness. Almost all the groups of mankind have yet to discover how freedom can be reconciled with respect for authority, how human rights can be secured without confiscation and violence, and how the efficiency and strength of government can be maintained while making timely concessions to popular demands. Cordial relations between government and people can alone assure strength to a State and happiness to its citizens.

The recent military disasters have opened the eyes of the Russian proletariat to the nature and weakness of their government, and the struggle for liberalising the administration has commenced—a struggle that will take the usual

course of checks and advances, and will bring in time liberty and light, causing in the meanwhile much suffering and misery. The soreness and bitterness generated by such a struggle are seldom forgotten, but when on both sides there is a generous recognition of accomplished facts and of the wise maxim "what cannot be eschewed must be embraced," the speedy healing of animosities may be expected to result in the greater efficiency of the State.

In Turkey no liberal tendency is as yet visible, and liberalism will get a hold only when religious bigotry disappears and priestcraft succumbs to patriotism. In India the people are just beginning to show signs of freshened life under the electric current communicated by the connection with Britain and by the contact with modern ideas, but the position created by prolonged torpor has rendered India a moral and material plague-spot of mankind, full of peril. In addition to the forces which in Russia and Turkey bar the way to liberty and progress, a racial war between Europe and Asia, between the so-called "coloured" and the "colourless" sections of the community, has been brought into existence, which, unless speedily stopped by wisdom and statesmanship, will make the governing body more hated than in Russia, will endanger the unity of the British Empire, and will bring on a struggle destined to prevent a

reconciliation of Britain and India on the basis on which alone States can solidly stand—mutual regard and common interest. Intoxicated by irresponsible and unresisted power, the human mind forgets the lessons of history, deems itself infallible, and has recourse to methods that inevitably lead to disaster and ruin. The Briton on landing in India appears to erase from his memory the struggles by which his ancestors gained their rights and liberty, and while he lauds and sympathises with the attempts made by the down-trodden natives of Russia to rid themselves of bureaucratic despotism, he seems somehow to persuade himself that uncontrolled power in the hands of British bureaucrats cannot be injurious either to the holder or to the governed people. Fair and even generous treatment is meted out to every other portion of the British Empire whether a Tory or a Liberal Government is in office, but when any concession to popular rights is suggested for British India the responsible ministers of the Crown pretend dread of “constitutional changes” and let matters drift to their doom. In Russia, Germany, and other despotically governed countries, the supreme ruler—the Sovereign—has at any rate absolute power to do what he wills, and, when he is a man of strong will and liberal tendencies, may introduce reforms, remedy grievances, undo wrongs, and advance

the happiness of his people. India, however, has the misfortune of having no real ruler. Her Sovereign is *called* an Emperor, but is really impersonal and has no determining voice in the government of his subjects. The doctrine of the divine right of kings has been demolished in England and in France, but in its place expansion of Empire has brought into existence the divine right of the "white" skin, the demolition of which has been commenced by Japan and will have to be finished by China and India.

The House of Commons is the source of power in the British dominions, but when India is concerned it becomes indifferent to Liberal and even to traditional British principles and methods, and professes ignorance as its excuse for doing nothing, and for leaving affairs in the hands of officials whose natural inclination in a torrid climate is to observe routine and make as little change as possible. If there were even ordinary human wisdom and foresight in British Indian government, self-interest alone would dictate a different policy. An Empire of four hundred millions of people, if properly consolidated, would not only be the strongest State among mankind, but could, whenever necessary, bring its moral and material strength to bear upon all other States. As matters stand, the British Empire is in constant dread

of invasion of its Indian portion, because the government is conducted on principles that are subversive of strength and unity, and that render it probable that the people, made helpless to defend themselves and powerless to help the government, will either welcome any invader as a deliverer from tyranny or will have to be made over like a flock of sheep to whosoever knocks at the door.

Thanks, however, to the noble British teaching of bygone days and to recent events, the struggle against despotism in India has commenced, and will yet have to be consecrated, as in other lands, by deeds of martyrdom and sacrifice; but there, as in Russia, the struggle can end only in one way—the triumph of human rights and the advance of the principle of human brotherhood.

Certain sentimentalists and well-intentioned people speak of and wish for disarmament among nations, but they omit to insist upon the condition of affairs which can alone render disarmament possible or all armament nugatory. Armaments will become useless and dread of invasion will pass away only when the governments of all States cease to be despotic and tyrannical, and when every member of every group of mankind feels a personal interest in the continuance of the government under which he lives. Armaments may in the meantime be

reduced and restricted if all groups undertake to discharge mutual duties and responsibilities. In a community, when one member does wrong to another, the whole force of the community is brought to bear on the offender and to bring him to justice. In the human family, when a government does wrong to its subjects, all the other governments should combine to coerce the erring government to justice and right. No State, however, at the present day finds itself free enough from the taint of injustice or tyranny of some sort to feel justified in interfering on behalf of oppressed or persecuted communities in other States. Hence Militarism continues rampant, armaments must go on increasing, and invasions will take place whenever a Power finds that the weakness generated by discontent in a neighbour's territory gives it a suitable opportunity for aggrandisement.

The character of each group and the methods of its government in its home are perceived by the traveller on passing the frontier. In England, the home of freedom and of free trade, no annoyance of any sort is caused to the incoming traveller; and, although recently the law has been changed so as to introduce some of the questionable methods of other lands, the administrators of the law are by nature and tradition unfit to adopt Continental or American ways. Some men in every com-

munity are by nature or training constituted to be wicked or disposed to evade the law. Others there are whose generous instincts are too weak to resist the influence of contact with mild and yielding fellow-men of other lands and the importation of ideas subversive of older and nobler traditions. The suspicion and distrust prevalent in some countries prove the unreliability and unsteady nature of the people of those lands.

"All looks yellow to the jaundiced eye."

One that is inclined to dishonesty cannot believe that others may be honest. Past-masters in the art of roguery and thieving make the best detectives. The following examples will give an idea of the annoyance which travellers have to undergo in certain countries.

In the United States, before passengers are allowed to land, a sworn declaration in writing has to be made and signed mentioning the contents of their baggage. This declaration, however, is not accepted, and every box is opened, and every article is taken out and carefully examined, and duty at the rate of 30 to 60 per cent. on the valuation put by the appraiser on each new or unused article is charged. On all jewellery and even on a second watch, if a traveller has more than one,

duty has to be paid. Tourists with any luxuries in their possession are deemed fair game to enrich the United States Treasury.

In Turkey, the traveller has to submit to a close examination of his baggage and passport on entry. Name and address are registered, and a visé passport is indispensable for permission to enter. Moreover, the passport and baggage are again examined when the traveller is leaving the country. The examination at the Custom House, however, is not deemed sufficient: a police boat is in waiting, which does not permit the traveller to pass to the steamer without a close examination of the passport and the baggage. Though all this is done without annoyance, it shows how much free travel is discouraged or restricted. It is difficult to conceive what in a departing traveller's baggage may be found objectionable or liable to confiscation. A fee of five piastres is levied each way even when there is nothing dutiable. So the fees on baggage and passport go to some extent to fill the coffers of the impecunious Turkish Treasury.

In Russia, the practice is much the same on entry, and, in addition, the passport is taken away by a police officer and returned to the hotel where one declares one's intention to reside. At every hotel a gentlemanly detective is in residence, who mixes freely with the



guests, speaking all modern languages fluently, and appearing more like a guest than one looking for anarchists or smelling out offenders against Authority. In Russia, unlike Turkey, no examination of baggage takes place on leaving, but an official enquires if a traveller is carrying away any Russian paper money. Taking gold coins out of the country is not objected to or checked.

In Portugal, every box and bundle is opened and examined, and one does not hear, as in every other country, that silly question if there is "anything to declare"? the answer to which, if in the negative, is seldom accepted as true. Curiously enough, India is the only country on the face of the globe where the declaration of contents is accepted and baggage passed without examination.

The amount of attention and consideration paid to human wants is well exemplified in the Railway arrangements. In England and the northern countries of Europe, the most comfortable carriages are placed on the railways, and fast and express trains carry third class passengers. In Southern Europe, trains are slow, and second class accommodation, not to speak of the third class, is uncomfortable. Even in democratic France, the fast trains have only first class carriages, for the convenience of the wealthy; and these are

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generally so crowded as to make it difficult, if not impossible, for late arrivals to find seats. Search for accommodation is made more difficult in France by the curious and deceptive practice, indulged in by early comers, of occupying all the seats in a compartment by placing bags or rugs thereon, and not until a train has started is it possible to know definitively which seats are free.

All over Asia travelling by rail is more uncomfortable than anywhere in Europe or in America. Apart from the inconveniences arising from the sun and dust, except during the monsoon months, even first class carriages in India are worse than the third class in England. The third class carriages in India, and also in Japan, are more like cattle-trucks, and, although the largest profit is made from third class traffic, no improvement is thought of to provide for the ordinary necessities of life. In India one can understand the position. The railway companies are managed by aliens, whose interest lies, as everywhere else, in spending as little as possible, who are not, as they would be in other countries, amenable to public opinion and to the authorities that feel themselves to be guardians of the public, and who, although democrats at home, become aristocrats in India and feel no interest in advancing the popular welfare. In Japan, a

different state of things ought to prevail, but Japan is still a highly aristocratic state, and popular rights and liberties cannot be expected in a country where a handful of clever and patriotic men, trained in Europe, have in a generation succeeded in their effort to make her position secure among nations. When Japan's attention is directed to material comforts, she will show her superior aptitude in that line as much as she has proved it in the military and naval spheres.

In India, in addition to the discomforts of travel and the difficulty of getting suitable hotel accommodation outside the principal cities, persons with hearts and feelings are shocked at the treatment to which third class passengers are subjected by the semi-alien railway servants. Had it not been for this treatment, railway travelling would have become much more popular, and the companies would have reaped far greater golden harvests. But remedies, which have been found in England and France after long and persistent struggles, cannot be expected in Asia or anywhere else without effort and sacrifice.

In Japan, first class carriages are comfortable, though not so luxurious as saloon cars in England and in America. The great discomfort likely to be met with in Japan is with regard to food. Mutton cannot be had, as sheep do

not breed in the country. People say that there is something in the soil which produces grass fatal to sheep, although other cattle thrive right enough. Besides, fresh milk and butter are scarce, and people mostly rely on eggs and fish—the latter being sometimes taken raw, as in Norway, and tasting like smoked salmon. These disadvantages are not unknown in parts of Europe, but it is a pity that in lands otherwise faultless there should be ground for such complaint. Drinking water is generally good everywhere. Guide Books, perhaps with preconceived prejudices or with a view to benefit wine merchants and hotel-keepers, frighten travellers about the purity of water at certain towns all over the globe. The writer, being an abstainer, always drank nature's beverage everywhere, and never suffered any evil consequences. On the other hand, being recommended in the Tyrol to drink Austrian ale, which is weak, he found that his physical strength was impaired, and the capacity for mountaineering diminished by a glass of ale before climbing. In England, it makes one happy to observe that in a generation pure water has immensely advanced in favour and that abstention from liquor is not deemed unfashionable even in hotels and clubs.

England and France represent at the present

time the highest phase of human and national development. Both are the most cultured, the most chivalrous, and the most humane among all the groups of mankind. Both are in the van of nations in material wealth as well as in moral greatness. Each contains a larger number than any other nation of well-developed, intellectual, and enterprising men in every department of life. Both have attained a higher amount of political, moral, and intellectual freedom than any other race of men. Germany and the United States have temporarily come to the front by victorious wars over effete and demoralised forces, and their military victories have given them an impetus in the economic, industrial, and commercial spheres, helped by the neglect in Britain of proper scientific and technical instruction at schools. But the character of the people, as may be observed by travellers, and their institutions and methods, point to the fact that they have still a long way to traverse to come up to the standard of England and France. Men who, like the Germans and Russians, submit to the type of absolutism and autocracy whose maxim, as the German Emperor expressed it, is *suprema lex regis voluntas*, can hardly be intended by Providence to mould the life and destiny of mankind. As regards the United States, nothing more need

be said than that, as all travellers are aware, good breeding and the conventionalities of life are as yet only too difficult to meet with. Besides, people who take a pleasure in burning at the stake live human beings, and in rolling women downhill in spiked casks, and whose rulers connive at such fiendish barbarities and do nothing to stop them, ought to be classed rather with the cannibals than with civilised communities, and seem anything but fit instruments for advancing human happiness.

The energies of the U.S. Americans are now mostly devoted to the worship of Mammon with scant regard for the moralities and decencies of life. Before achieving national greatness, success in the art of money-making is leading the people to the vices of old and decaying groups. Unless the ruling and thoughtful classes succeed in diverting the energies of the masses of the people to a healthier channel, and unless the negro question is solved by deporting the whole "coloured" population, the Transatlantic Republic, although great in potentialities, will through moral weakness be incompetent to fulfil a great mission among mankind.

External politeness is a proof of consideration for the feelings of others, and although it may sometimes be assumed in the presence of people from whom favours are expected, or may be

observable in vassalage to Majesty, its real nature becomes manifest in dealing with fellow-creatures in humbler spheres. When politeness is always present, it is a sign of refinement and good breeding. It would be difficult to find any group in which all are well or ill bred, but the character of a considerable number proves the tendency and training of each group. Asiatics generally, as befits their ancient blood and breeding, have gentle manners, and until Japan proved her prowess in the arts of war, this gentleness was attributed by non-Asiatics to physical timidity or to moral feebleness. As this judgment is generally passed by persons who seldom come in contact with well-bred people either in Europe or in Asia, it may be taken at its true value. The French and the Norwegians, who are the politest races in Europe, cannot by their worst enemies be called physically timid or morally feeble. The idea of bravery and manliness is well expressed by different characters in Shakespeare. One says: "Imperial tongues should be stern and rough." Another (a rebel) declares that "There's no better sign of a brave mind than a hard hand." A third opines that "beggary is valiant." The late Li Hung Chang, when he visited Europe, was described by interviewers as being made to rule, because he had, like the natives of

Northern Europe, a big hand. Japan seems since to have dissipated the notion, for in no other land has the male sex such delicate and tiny hands. The warlike capacities of the Japanese have also roused the jealousy of Germany in regard to the lower limbs. The German Emperor is believed to be convinced that the Japanese and the Gurkhas fight well owing to the possession of short legs, and to be intent on devising a method for making the German army bow-legged in order to make it invincible in war.

People rule well or fight well not owing to a particular shape or size of the arms and legs, but by imbibing the teaching of King Henry V. as expressed by the Sage of Avon :

“In peace there’s nothing so becomes a man  
As modest stillness and humility ;  
But when the blast of war blows in our ears,  
Then imitate the action of the tiger.”

This ideal phase of human nobility is proved in real life by the French in Europe and by the Japanese in Asia. The Japanese as a race would strike one as physically neither handsome nor imposing ; but their politeness and observance of the conventionalities of life, which one notices among all classes, would be admitted even by the French to be unsurpassable. The little, graceful women in their picturesque dresses, when they meet with or



part from acquaintances, male or female, bow so low as to remind one of the etiquette of royal courts in the days of chivalry. Military officers salute foreigners on meeting them—as they do also in some parts of Norway. Modesty and humility are stamped on every act of daily life. The only exception noticeable is in the suspicion with which foreigners generally are treated by the Japanese official class. In the case of an Asiatic State, however, this is at present justifiable in view of the encroachments of the foreign adventurer, and cannot according to modern ideas of hospitality be condemned, since every great State all over the world is bent upon reversing history and upon treating immigrant foreigners with suspicion and distrust.

A contrast to the Japanese and the French in manners is presented by the youngest nation which has yet to learn the arts of civilised and humane existence. Among the people in the United States, if the better educated class is excluded, politeness is unknown. They profess that life has to be lived at such high pressure and with such continuous thought of the “almighty dollar,” that no time can be found for good breeding, or even for a display of gentle manners. One seldom hears the simple and hackneyed terms universally current in the old world as “please,” “thanks,” “excuse,” “pardon,” or “sir.” “Sir” is transformed into

"Mister," which with the American invasion seems to be coming into vogue also in the Old World. One often meets in the States men and women who are as polite and refined as any in Europe, but in a "free democratic country" they do not allow themselves to be called the "better classes," although their ambition is to form matrimonial alliances with the privileged orders in Europe, and so it is difficult to distinguish them or to point to any particular class as more refined than the rest. The cultured and dutiful people there, as elsewhere, doubtless maintain and advance the greatness of the country in spite of the rough element around, and they would succeed better if, as they say, the scum of Europe could be stopped from migrating to the States in thousands every year. That Americans of a certain type outside the States are as polite as any class in Europe is observable as soon as one crosses the frontier into Canada or meets them in Europe. In Canada French refinement has not yet succumbed to undesirable infection, and if Protective tariffs are responsible for the escape the policy of Protection, so injurious to the welfare of the masses, should have the credit of doing some good in the moral sphere.

The United States people and the Dutch in Europe are the only groups that are unmannerly

at home. The roughness of the average Dutchman is due to his constant contact with Java. The natives of Germany, although polite and affable at home, are the most brutal of Europeans outside Europe. They appear to take their revenge for the stern military despotism at home upon the unresisting people of other lands. The Irish people, outside County Antrim, are as kind-hearted and affable as any in the world. The Scotch in the Highlands are equally so. The English, as is well known, are reserved, but become fast friends when once the reserve is broken. Rudeness among the British people is to be found only among those connected with the Colonies, and a marked difference in training is observable between the official and the non-official British who are connected with India. The official class is generally polite and considerate in private life, whatever particular members may be in their official sphere; but the non-official or mercantile and trading class, which used to be looked upon by officials with suspicion in the old days as interlopers and adventurers, is generally brusque and insolent in various degrees, except the young man just going out to India or the old man retiring with a fortune. Gratitude, however, is a virtue that seems to be yet undeveloped in the Western nature, as one seldom hears either from officials or from

non-officials a good word spoken of the country which gives them their position and affluence.

The two following events recorded in contemporary history prove the merits of the States in which they took place, and the moral grandeur of the nations credited with such acts.

In France some Military secrets were alleged to have been communicated to a foreign Power. The General Staff alone are conversant with such secrets, and, as there was a Hebrew officer at the time attached to the staff, Gentile suspicion fell on him, and unscrupulous methods were resorted to by the highest authorities of the French Army to convict this non-christian officer. He was twice convicted by two different Courts Martial, and dismissed from the army with indignity. A handful of honest and justice-loving Frenchmen were convinced of the innocence of the convicted officer, and in spite of the opposition of several successive governments and of almost the whole French Army succeeded after years of patient effort in getting the conviction annulled and in restoring the officer to his position in the Army with greater honours than he had before enjoyed. That a man handicapped by prejudice of birth and race should, after conviction on regular trial and after suffering for years the penalties of the conviction, be officially declared to be innocent, all the legal and official procedure

being thus branded as unjust, is a triumphant vindication of justice and right. It proves how, in spite of the bad example set by neighbours under the domination of red tape, the old ideas of chivalry, love of justice, and fair-play still survive in France. Such a condemnation of official methods is unique in history, and is possible only in France among all the dominant States of the day; and it would be well for mankind if her example were followed by other States and nations.

The other event is to the credit of the Asiatic Power which has changed the course of history and bids fair to lead a glorious revival of Asia.

Under one of the pleas known in the nursery fables of "The Wolf and the Lamb" or "The Iron Pot and the Earthen Pot," the combined armies of all the dominant Powers of the time invaded China, and, except for their mutual jealousies and for the presence of Japan, they would have partitioned the Celestial Empire and would have gone down to posterity as great conquering races. When Peking was occupied by the invading world, each nation took possession of a part of the city for the maintenance of order. In the quarters occupied by the European Powers so much lawlessness and violence were exhibited by the troops that the people ran away from their homes, shops were closed, and business came to a standstill.

In the quarter occupied by Japan there was no evidence of foreign invasion and occupation. The Japanese troops fraternised with the people and business went on as usual. A proof is hereby given of the character of the various Powers, and the lesson to mankind as given in Shakespearian language, by Henry V., is repeated—"When lenity and cruelty play for a kingdom, the gentler gamester wins."

With regard to this latest "glorious" invasion of China it should also be recorded that instructions were given to troops not to take away any booty. Other European troops disobeyed the order with impunity, looted to their hearts' content, and took the booty home. When the booty carried off by the French troops arrived at Marseilles, the commanders were peremptorily ordered not to bring any of the loot into France but to return it to China. The difference in the conduct of the same troops under an Imperial *régime* when the Winter Palace was burnt and looted and the booty brought over and installed at Fontainebleau, and under a Republican government, which although unable to control its servants abroad, compels them to observe strict discipline at home, should be noted.

The French, although hitherto the politest of Europeans both at home and abroad, seem to be succumbing to the modern craze of "Imperialism"

and to the example of their latest conquerors, as it is not unusual to find Frenchmen in Asia as unmannerly and rude as Germans to the gentle Asiatic with whom they come in contact.

Of the teachings of the Revolution England has chosen liberty, France equality. England demolished the doctrine of "divine right" by beheading King Charles I.; France, by the storming of the Bastille and the guillotining of Louis XVI. England is convinced that she is the greatest and most virtuous Power among mankind; France's ambition is that other nations should think her so. England's failing is haughtiness; France's, vanity. England's gloomy atmosphere makes the natives selfish, but vigorous and energetic; France's, cheerful and amiable. England worships Mammon and birth; France, culture. France has rid herself of the aristocracy of birth and fortune, and is cultivating that of the intellect, so far as militarism necessitated by the constant fear of invasion will permit; in England, in spite of Toryism courting Democracy for party purposes, snobbery is as rampant as ever. In England, some blue blood or matrimonial connection is necessary to secure prompt recognition of intellect or opportunity for public service; in France, it rouses suspicion and retards public usefulness.

The English well-to-do classes of both sexes

have during the last few years taken to well-made costumes; in France the younger women of even the humbler orders dress tastefully, but the garb of men while decent is seldom foppish, as among the "genteel" set in England.

*Beaux Yeux* and fine eyebrows are rare in Britain, but they are common in France. Both the English and the French have generally thin lips, but in England the lower is more prominent than the upper, and in France the reverse is the case. The English have generally, like their Anglo-Saxon ancestors, good noses, but often with a projecting tip, which is almost universal in the United States. The French nose is more regular, and, being slightly aquiline, gives a classic expression to the countenance. Frenchmen may often be found whose features are hardly distinguishable from the British, but it is rare to come across an Englishman that may be mistaken for a Frenchman.

The danger to which England and France have in recent times become exposed is not military or naval inefficiency, but Colonial expansion and contact with a different type of mankind whose gentle and submissive nature is undermining British and French virility and traditional hatred of injustice. Indefinite colonial expansion is at all times risky, since it draws away some of the vital blood and force of the Motherland. But when in addition to this



loss it develops reactionary instincts of the mind, and with the return home of life-long exiles introduces foreign methods and seeds of evil, the temporary gain of power, prestige, or wealth appears to be achieved at too great a cost. Unless the previous system of self-government or equal government which both England and France initiated in their first conquests is reverted to, and the craze for "Imperialism" and arrogance is nipped, the future seems to lie with that great rising Asiatic Power which has proved the old truth, which modern man seems to be forgetting, that it is not residence in a particular latitude or longitude, not the profession of a particular religion, not the possession of a certain skin-colour or colourlessness, which makes for greatness, but that it is the due nursing of the virtues of energy, strenuousness, and self-sacrifice, the devotion to duty without fuss and without conceit, and the desire to extend to fellow-creatures the blessings discovered or enjoyed by a particular individual or group, which has in the past ages secured, and will at all times assure, the leadership among nations.

## CHAPTER IV

### NORWAY

OF all countries of the habitable globe the palm should be given to Norway. It is the most delightful country for a summer sojourn, or for bracing up an overworn system at any time. Alike in natural beauty, in the simplicity and good nature of the natives, in the fine roads and comfortable means of locomotion, and in the absence of darkness in summer, it strikes a traveller as the most picturesque portion of the earth. Norway is unique.

The best means of access from England is by steamer from Newcastle or Hull. There are also steamers in the season from London and Leith. Fares are £4 single, and £6 return, across the North Sea; but yachting cruises may be made in the summer months at from £10 to £30, according to duration of voyage and position of cabin. If one wishes to avoid the North Sea, which at times is anything but pleasant to its visitors, one can go by

rail through Belgium, Holland, Germany, and Denmark, crossing over the short sea passage. This route has the advantage of enabling a traveller to visit these countries *en route*, but the time required is considerably longer if one wishes to travel comfortably by short stages and to see interesting places.

If one is a fair sailor and has not much spare time at one's disposal, a run across the North Sea, or a yachting cruise, is the best and cheapest way of visiting Norway. The North Sea is not always unpleasant or inhospitable, and, if one has the luck to be there in fine weather, no more enjoyable sea voyage can be made, and no more bracing air to recuperate one's worn-out system can be breathed anywhere on the globe.

A yachting cruise is like a family party, and one has for fellow-travellers a number of people of various climes and nationalities, all bent on pleasure and on making the best of a short holiday. The vessels or yachts are as luxuriously furnished and as comfortable as the American railroad cars which have recently been introduced on some of the railway lines in some of the trains. The steamers are not so large as the ocean liners—which they cannot be, since they have to pass through narrow and shallow fjords; but they are big enough to render a voyage agreeable in spite of rough weather,

which is indeed the rule in the North Sea at certain seasons. -

In one of the cruises early in July, the writer had a very rough time in crossing the sea ; so much so that even old sailors felt uncomfortable for about four - and - twenty hours. His small cabin trunk kept rolling all night, as if on wheels, from one side of the cabin to the other. There were only half - a - dozen officers and passengers at meals and it was impossible for this small group to take their meals comfortably, as plates, glasses, and cups could not, even with "fiddles" and guards, be kept steady on the table. It was strange that cooking was managed in the kitchen at all. Intending travellers should not, however, be alarmed by this description of the North Sea, as the captain and officers regarded it as one of the worst passages their good ship had ever made. In other cruises in the summer months, and even at the end of April, the writer found the North Sea as calm as any other sea or ocean at that season.

After the breezy and bracing passage across the North Sea, the delights of the Norge country become all the more agreeable. After being about thirty hours in the open sea, the yacht enters the sheltered fjords, and no lovelier scenes in nature can be found anywhere : blue waters underneath, daylight all the twenty-

four hours of the human day, a steep range of mountains running along both sides capped with snow, vegetation making the sides green, except in parts where the mountains are quite bleak and rugged, or capped with glaciers. Such is the view these lovely fjords present at first sight. Some are narrower, and the mountains at some places higher than others; and, when they are high, the frequent long water-falls, coming down from a height of at times two thousand feet, produce on the mind an inexpressible impression which can never be effaced.

The conveyances over the hill roads are of various kinds. One is called the "Kariøle," a very light cart drawn by one horse and made to carry one passenger—the driver, often a boy or a girl, sitting behind the passenger. The second is a "Stalkjarre," pretty much the same as the kariøle, except that it is broad enough to seat two passengers. The third is the ordinary barouche drawn by two horses, fitted for hill-traffic, and gorgeously lined with purple. This carries, as is usual with such carriages, four passengers and a fifth may ride on the box. The barouche tempts travellers by its comfortable appearance, but on steep hill-roads it makes slow progress, and, if a traveller wishes to reach his destination quickly, the kariøle or stalkjarre will be found to answer the purpose.

better, and usually it is not at all an uncomfortable vehicle.

There are boats everywhere in the fjords, and a visitor so disposed may try his hand at rowing. Although intended to be ferry-boats, they are light and easily manageable, but have not the look or finish of rowing boats at home, and the oars are long, narrow, and heavy. Little children, both male and female, are often to be seen rowing in these boats; and it would be both healthful and strengthening if in every country with seaboard people from childhood took to the water like the Norwegians. When a seaboard is wanting, rivers or other natural or artificial water-ways are available to practise in the delightful pastime and exercise, which, while invigorating for the muscles, as gymnastics or other physical exercise on land, has the additional advantages of avoiding dust and microbes and furnishing the enjoyment of solitude.

In spite of its being in or near the Arctic regions with a rocky soil, the hill-sides and valleys of this delightful country present a very fertile appearance, barley, oats, and potatoes being cultivated everywhere. Lovely ferns and pretty flowers are often to be found, but they are not so profuse as in the English or Irish hill-tracts. The grass on the ground, and indeed all the vegetation, bears the sombre

green tint which the sun's temperate rays alone can produce.

The weather in the open or breezy parts is so cold that one would require all the woollen clothing usually worn in mid-winter in southern latitudes, but in the valleys, when there is no wind, it is generally very warm in the sun. The great luminary is visible in the northern parts for a few weeks during almost all the twenty-four hours, and for the short time that in the southern parts it is unseen it gives light enough from behind the mountains or below the horizon to render artificial light unnecessary.

In these parts a traveller ought to be, like the Aryan warrior Arjuna (of the Sanskrit Epic *Mahābhārata*), or like the more modern hero Bonaparte, a conqueror of sleep, as, apart from the discomfort of having to sleep with the sun shining above the horizon, a sleeping tourist misses a good deal of the fine landscape observable, as nowhere else in creation, by daylight for twenty-four consecutive hours.

The towns in Norway are generally clean, the country roads are remarkably well-kept, and the hotels are comfortable with extremely moderate charges — more moderate than anywhere else in Europe, or even in the principal towns of Asia. The cleanliness of the towns explains the rate of mortality, which is one of the lowest in the world. The only inconvenience

one used to modern sanitary arrangements finds, is in the lavatory, which here, as in Japan—two of the loveliest countries on the face of the globe—is still primitive, and detracts from the otherwise unalloyed enjoyment of travel which one would have in those countries. There are, it is true, in other and more advanced parts of Europe, and in almost the whole of Asia, especially in country districts, equally primitive arrangements; but, where almost everything in Nature and Art is as perfect as one can expect in this sublunary sphere, it is a pity that there should be anything to complain of, especially when a remedy could be easily applied. Perhaps little defects are devised to set off the general perfection, or to try the “persistive constancy” of the admirers of Norway and Japan, or perhaps it is felt that more attention to material comforts would diminish or take away the qualities that distinguish the people of those charming countries. But if it is possible, without interference with the native virtues, to minimise the discomfort, it is to be hoped that attempts will be made to mitigate what must prevent many travellers from making a longer stay. Modern sanitary arrangements are, however, being gradually introduced, and are available at Trondhjem, Fjeldsaeter and Molde, and even at such small places as Holgenes and Balholmen.



## TOWNS

Coming across from Hull or Newcastle one generally touches Norwegian soil at Bergen. Bergen is a pretty little town situated in the Byfjord, surrounded by hills, on the top of one of which, called Floi, there is a café, from which a view all round may be had. The road, suitable for carriages drawn by hardy Norwegian ponies, has in recent years been extended higher up to a point called Blamanden, which gives a more extensive view up to the North Sea. The climb up to the Floi takes about an hour, and to Blamanden two hours. The last mile of the road to Blamanden is still steep, narrow, and rough. After the lazy life on board or, if one is not a good sailor, immediately after the effects of *mal de mer*, it may appear a stiffish climb; but it is little use to go to mountainous countries and districts if one is not prepared for mountaineering. The secret of climbing without an undue strain to the system is easy to discover. Ascents are trying for the lungs, and descents for the legs. One may easily notice native mountaineers climbing slowly and steadily without haste and effort. For people unaccustomed to mountaineering an ascent must be made very slowly at first, and as

soon as hard breathing comes on to rest is essential for a minute or two; the body must be bent forward—as in descending it has to recline backwards, with a view to prevent slipping and to relieve the legs—and the support of a strong stick would lessen a great deal of the strain both on the lungs and on the legs. The bracing mountain air takes away fatigue very quickly, and, if not too much is attempted at first and one takes time to get used to it, mountaineering will be found less fatiguing and more strengthening than athletics on the plains.

The sights of the town of Bergen are not many: they may be done in the course of a day, for which the yachts generally stay; but the museums are not open every day nor all day, and unless one arrives at the door on the proper day and at the proper time one may miss the sights. For observant minds the museums and the sights of each place are worth visiting, even if there be not time for minute examination. Each museum contains things generally different from other museums, and gives a better idea of native manners, products, animals, and birds than those collected in foreign lands. The only curious and remarkable coincidence observable in all museums is in the exhibition of the relics of household implements and arms, which seem at a remote period of human existence to have

been the same for all mankind. The coincidence proves either that the various branches of the race must have had close contact with each other in remote ages, or else that the human mind at a certain stage of its development in all latitudes and longitudes contrived to make similar articles for everyday use.

The promontory between the inner and outer harbours at Bergen has a fine public garden, called Nordnaes Park, where people may lounge for an hour or two every day inhaling the pure air from the North Sea. There is another and larger public garden inland near the museum, called Nygaards Park.

The churches are plain Gothic buildings, but inside some of them—the Mariekirk especially—there is some fine old carving on the reredos and pulpit.

The museums, high up in the town, contain collections of natural history, antiquities, and a picture-gallery of the Art Union. In a picturesque little house close to the quay is a Hanseatic Museum containing relics of the old Hanse, who, according to the keeper, were not allowed to marry, and whose master lived in this house. The beds are fixed in the walls like boxes, to secure warmth.

It is said that the Hanse were more strict about the admission of women into their sanctum than are men's clubs in the modern world. If

a woman was ever found inside the portals of the Hanse house she was never seen to come out, and no one knew what became of her.

Close by, inside a walled enclosure now containing the arsenal and barracks for troops, is a large hall — Haakonshallen — where six centuries since King Haakon used to hold his court. The old hall as it stood was picturesque, but it has recently been renovated and has now nothing worth going to see.

There are fine walks with lovely scenery up in the mountains. An hour's walk from Bergen along the railway line, and a quarter of an hour from the station of Fjosander, leads to the pretty little antique church of Fantoft perched on the top of a ridge. A small hotel, called Birkelund, stands here, suitable for people wanting rest and solitude.

Bergen is an important commercial centre, and, next to Christiania and Trondhjem, has as much trade as any other port in Norway. There is a small but cosy inner harbour, where vessels with ordinary draught can come in and anchor alongside the quays. Larger vessels stop in the outer harbour.

The situation of the capital town of Norway, Christiania, is beautiful. The broad fjord on the south is strewn with scores of islets, on one of which stand the ruins of a convent eight centuries old, remodelled like an ancient

Roman palace or a Hindu family dwelling-house. It is interesting to observe the similarity of household architecture devised by man in ancient times at such widely distant places as Christiania, Moscow, Rome, and India.

Towards the north, east, and west of Christiania rise high wooded hills—Holmenkollen, Frognerstaeter, and Ekeberg being the highest—and other lower hills, from the top of which a fine panorama is displayed. On the hill to the north called St. Hanshangen is a reservoir, with a fine fountain, which supplies water to the town, and close by are well-kept gardens with a café and a band-stand. Unlike Stockholm, which is laid out more like Paris and Vienna, Christiania rather resembles an English town, with broad streets and decent-looking houses. The main street, called Carl Johann's Gade, leads from the railway station at one end to the Royal Palace on Slot at the other, having on it the Storthing, the University buildings, and the Studenter Lunden gardens. The Storthing, or the Parliament house, is open to the public; no order or card of admission is required, and no policemen have to guard the corridors against the introduction of dynamite. The chamber is arranged on the French plan, and a vote is taken by the President reading out the name of each member, who says "yea" or "nay." It seems

as if the President had to be longer on his legs than other members, very little speechifying being indulged in by them. The method of taking votes is different in the Swedish Diet at Stockholm, where each member takes up a paper marked *yes* or *no* and hands it to the President as he files past him. One of these methods may with advantage be introduced into the British House of Commons, as a great deal of time now wasted in Divisions might be saved. The practice in the French Chamber is for attendants to take ballot-boxes or urns round for each member to deposit his voting paper, which is a very slow process. At the back of the President of the Storting is a painting representing the proclamation of the Norwegian Constitution at Eidsvold in 1814. This and other rooms of the building have plain wooden panelling on the walls and plain wood furniture.

In the gardens of the University is the remnant or hull of an old Viking ship, which was found buried near a fjord in blue clay, which preserved it from rotting. An old Viking was buried in it with armour, horses, and dogs. No greater proof of the courage and indifference to death of the ancient Norwegians can be afforded than these tiny boats in which the Vikings of old in their piratical excursions used to brave the wind and weather in the

North Sea, where the modern man feels a misgiving in trusting himself even to large palatial steamers. On an eminence at the other end of the Gade stands the Royal Palace; a plain barrack-like building, in front of which stands an equestrian statue of the first king of united Norway and Sweden — Bernadotte Charles XIV. John — with the simple inscription, which men placed as rulers over fellow-men may to the advantage of mankind remember and cherish—

FOLKETS KJOERLIGHED MIN BELONNING.

(The people's love is my reward).

The electric car along the road Drammensvein, where is situated the West End or fashionable part of Christiania, runs to the Skarpsen Ferry, from which a launch takes passengers to the Bygdo, whereon stands Oscarshalle and Park. The castle has a collection of paintings, reliefs, ivory, bronze, wood-carving, and medallions; and the top of a tower affords a fine view of Christiania and the fjord. The Park has an old church of Gol found in and brought from the Hanningdal; it looks like a Chinese pagoda rising tier on tier. There are also an old farm-house, a store-house, and a Lapp hut.

The other sights of Christiania are the

Akershus—a fortress commanding the fjord—which contains a modern arsenal with thousands of magazine rifles and swords, a museum of ancient arms and armour and some old flags bearing on them three lion cubs one above the other as on the British Royal Banner; a Botanical Garden; the National Gallery, with a collection of models and casts of ancient and modern sculpture from foreign countries, and of paintings Norwegian and foreign; the Industrial Museum, with a collection of Norse industries consisting of carved woodwork, lacquer, brass, china and glass ware, embroidery, and some paintings and drawings.

Christiania residents have their Earl's Court at the Tivoli Gardens, where in addition to a variety entertainment is a curious room in which people sit on suspended benches and are whirled round vertically, an exercise that gives rise to a peculiar sensation which makes many ladies scream: a Punch and Judy show, in which is introduced a doll's dance on an improved and scientific method: the skeleton of a quadruped goes through various antics, its tail, head, beak, and joints separating, then making gyrations, and eventually coming together again. On another stage may be witnessed the boxing kangaroo, and a panorama of the opening of the Baltic Canal by the German Emperor. There is also a Diorama



wherein panoramas of some of the fine glaciers, valleys and fjords are exhibited.

The churches are plain Gothic buildings both inside and out, the principal ones being Johannes Kirke (with an altar-piece of Christ on the Cross), Trefoldigheds Kirke, St. Olaf's, and Vor Freisers. It is interesting to observe in these churches the celebration of marriages in humble life, the young couple plainly dressed — not in the picturesque costume seen in pictures — nodding assent to the priest's questions and admonitions, the brides, as befits Norwegian girlhood, looking modest and shy.

Drontheim or Trondhjem, the second city in Norway, with a population of 30,000, is the northward terminus of the Norwegian railway system. It is intersected by the River Nidd. In front on the fjord stands a small island called Munkholmen, which reminds one of the Chateau d'If at Marseilles. It is covered with dismantled fortifications. The large cathedral at Trondhjem is built of soap-stone in Roman and Gothic architecture with some fine workmanship. Here the kings of Norway are crowned.

The other sights are museums of natural history, antiquities, industrial arts, and paintings. A Fisheries Museum contains, besides collections of Norwegian fish, all sorts of ancient and modern boats and fishing-tackle. A walled place, called Kristiansen fortress, on

a hill outside the town, commands a wide view of the surrounding country. On the battlements and earth-works are a few pieces of cannon, and three soldiers in grey uniform and spiked black helmets mounting guard. A sage has observed that man's character may be known by the dress he wears. Norwegian character is typified by the sober and unattractive military uniform. In other countries military qualities and virtues cannot be nursed, and recruits cannot even be secured, without gaudy uniforms dazzling and attractive to the male and female beholder. The small and well-disciplined army of Norway proves that bravery does not need to be clothed in a fantastic garb, and that discipline can be secured without theatrical displays.

At the King's Garden is an arsenal—smaller than the one at Christiania—with old and modern arms, swords, and banners. A scientific collection, consisting of specimens of natural history, mineralogy, Scandinavian medals, arms and antique relics, is kept at a small house on Erling Skakke's Gade.

In the broad street called Munkegaden, leading from the Cathedral to the sea, is Stiftsgaarden, a large wooden building, which serves as the King's Palace at Trondhjem. The Palace, as befits Norway, is not, like other royal palaces, unnecessarily luxurious or grandly furnished; a

fact that impresses the simplicity of Norwegian sovereigns. The streets called Olaf Trygvessons and Nordre Gade have fine shops, where furs and skins, silver ware, antique wood-carving, and embroideries are exhibited.

Within two hours' walk up the mountains behind Trondhjem is a peak called Graakallen, about 1,900 feet above sea-level, from which is obtained a magnificent view of the surrounding country, of the mountains dividing Norway from Sweden, and of the Atlantic Ocean. On the way to Graakallen lies Fjeldsaeter, up to which carriages can go: here stands a large and comfortable hotel with all modern conveniences and arrangements. People requiring rest and solitude as well as revival of mental and physical vigour will find few places so suitable as Fjeldsaeter. Walks rough and difficult, as well as fine and delightful, are abundant — up and down the mountains, through woods and forests, and along lakes of all sizes. In summer a rowing boat is available on one of the lakes.

Half an hour's drive from the market-place of Trondhjem takes one to the beautiful waterfalls called Lerfos—Upper and Lower. Their beauty has been somewhat marred by the erection of the Power House of the Electric Works. At a chalet called Fossestuen overlooking the falls refreshments may be had.

The railway from Trondhjem southwards, which is narrow gauge, passes through magnificent scenery with lakes and waterfalls above and below. Travellers that wish to see all the physical charms of Norway should make a cruise through the fjords one way, and a railway journey the other. Travel overland and in the interior would give a better idea of the country, its people, and their habits and manners—simple, innocent, trustful, and child-like, as one reads of in descriptions of the Golden Age.

Hammerfest, within the Arctic Circle, is said to be the most northern town in the world. It consists of wooden houses disposed in regular streets. It has two churches—a Catholic and a Lutheran, the latter possessing a fine altar painting of “Christ walking on the waters and helping a drowning man.” There is a column called Meridienstøtte, commemorating the measuring of degrees about the middle of the 19th century, and a post on the top of the hill behind the town which commands a view around.

There are other smaller places, more like villages, between Trondhjem and the North Cape; such as Henningsvær, a cod-fishing station, Harstad, and Tromsø, where is a small museum with natural history specimens, North Europe coins, and antique relics and arms.

Half an hour's walk from Tromsø takes one to the Lapp encampment in the Tromsdal valley. The Lapps are a short people with round faces and high cheek-bones, fair complexion and light hair. They have Mongolian features, but a thin nasal organ, which has not undergone any pressure from the top, and has thus escaped the flatness of the Mongol type. Some of the children, and especially the little girls, look comely, and all are clothed in reindeer skins. They huddle together, like some people in more civilised lands, in small wooden huts covered with earth, with a hole on the top for light and for the passage of smoke. The bonds of matrimony are unknown, and unions are dissolved at pleasure, although not at such regular intervals as are recommended by crazy marriage "reformers" in some modern "civilised" communities.

On one of the writer's visits a large herd of beautiful reindeer were brought down from the mountains by Lapp dogs. The deer were quiet and peaceful and romped about like sheep. A Lapp herdman showed the "lasso" method of catching reindeer, by throwing a rope from a distance over the horns. When one is lassoed and taken to a corner the whole herd follow it. In walking or running, they make a soft and agreeable sound of *tik-tik* with their cloven hoofs, which gives notice of their approach.

## THE FJORDS

The moral charm of Norway rests on the simplicity and honesty of its people. Its physical attraction is not confined to the interior of the country; to a larger extent and more easily it is observable in the western fjords, which are endowed with a majestic beauty unknown in any other part of the Earth's surface. It is impossible to form a just idea of the beauty and grandeur of the Norwegian fjords without visiting them. The English lake districts, the Scotch lochs, parts of the Riviera, the Inland Sea of Japan, the Tyrolean lakes, the Adirondacks in the United States, are at certain times of the year pretty and picturesque, but the nature of the fjords may to some extent be imagined only if one can place the blue waters of the Mediterranean among Himalayan or Alpine tracts. Some of the lakes in the Tyrol and in Switzerland are grand and majestic, but they have restricted space and contain sweet water. Hence, although they may resemble the fjords in appearance, they have neither the colour nor the health-giving properties of the Norwegian fjords. Tops of mountains in inland places are bracing, but it is not every physical system that

can support the rarefied atmosphere of high altitudes, and there must in such tracts be some impurities and microbes in the air brought up from the valleys below. The contiguity of salt water mixes the air with saline properties, neutralises or destroys all impurities, and makes the Norwegian fjords, combining as they do the beauty, grandeur, and physical properties of the Alps and the Himalayas on a smaller scale with the pure undefiled air of the North Sea, the healthiest, as they are the most accessible, and among the most charming scenes in nature.

One who has not been through these fjords can form no conception of their extent and character. The maps give no idea of them. Placed in a line, they would extend all along the sea-board of India from Calcutta to Karachi. The combination of sea and mountain is grand enough, but when to such combination are added glaciers or seas of ice coming down almost to the feet of the traveller, whether he be on his yacht or in his stalkjarre, it seems as if physical nature and landscape had received the touch of perfection dreamed by man.

Some of the more charming fjords, with the stations usually touched at by yachts to enable travellers to see the sights therein, may be mentioned here. For detailed description the reader or intending traveller is referred to the little handbooks issued by some of the Steam-

ship Companies whose vessels make cruises there in summer, or to the more comprehensive Baedeker.

The Hardanger is one of the delightful fjords. At one end of it is the small village of Odde, where carriages are available to take visitors along the banks of the large lake (three miles in length and one mile broad) called Sandvenvand and other smaller lakes to the Lootefos, the Skarsfos, and the Eskalandfos—fine types of the waterfalls with which the country abounds. From one bank of the Sandvenvand a view may be had of the grand glacier, Folgefond, which is reached by crossing the lake in a small boat or by a steam ferry plying at certain hours. On the other bank, the walk to and from the Buarbrae, which is a branch of the Folgefond, takes about three hours. In these mountain tracts there is no local authority to keep the roads in good order, or to levy rates and tolls. Consequently mountaineers in Norway, enjoying freedom from tax-gatherers, who cannot be avoided in the lovely Tyrol or in democratic but shrewd Switzerland, should be prepared for toil necessitated by paths made for them by the natural action of frost, wind, water, and weather. Boulders at places block the path: large stones more fitted for use as ammunition in fighting with an enemy than for lonely roads, on which the heaviest steam-roller extant could



make but little impression, are used by Nature to guard the paths from too much traffic and from the mountain torrents. But the tourist who is resolute enough will find the roughest paths, which must necessarily get more and more uneven as a glacier is reached, easier to manage than climbing Mont Blanc, or the Matterhorn, or even the Blumlisalp.

On Graven Fjord stands the village of Eide, from which an excursion on wheeled conveyances may be made to Vossvangen, passing the grand waterfalls called Skaervefos and Skarvefos. Vossvangen is situate at an altitude of 300 feet and is now connected with Bergen by railway. There is a pretty comfortable hotel, overlooking a broad lake called Vangsvand, where the traveller may fortify himself with reindeer venison and Norwegian salmon. Reindeer meat is tender and agreeable, yet very different from ordinary venison and more like tender rump steak. The salmon, whether through difference in quality or in the method of cooking, or it may be, partly through the bracing air and exercise, is much more delicious and palatable than in other lands. Each country has its own method of cooking particular dishes, which it seems impossible for other countries to adopt or to imitate. English beef is mostly imported from abroad, and yet it is rare to find beef in any country outside England—even in Scotland

or Ireland—with the flavour and taste of the roast beef of the old country, just as it is impossible to find Scotch scones or porridge made elsewhere as they are made in their native land.

From Vossevangen a drive may be taken to the village of Tvinde (seven miles), with a waterfall named after it. Passing another village and lake called Opheim, the traveller reaches Stalheim, a plateau 1200 feet high and commanding a grand view of the surrounding mountains (some of which are 4000 feet) and of the picturesque valley below. A comfortable hotel is situated here. From Stalheim a somewhat steep descent—the road descending in fourteen curves along the face of the rock—but not too steep for carriages, leads to one of the grandest valleys in these parts, called Naerodal—the highest peak being called by that name—a narrow valley with high, grey, and bleak mountains on either side and two fine waterfalls—called Selvefos and Stalheimfos—and several smaller ones. Signs of recent landslips are in places discernible. The Naero valley leads to the village of Gudvangen on the Naerofjord (eight miles from Stalheim), where yachting tourists again join their ship. Other pretty fjords in this vicinity are the Storfjord and Ioründfjord, on the latter of which stands the village of Oie. An overland excursion in

carriages may be made from Oie to Hellesylt on the Geiranger Fjord. This drive lies through the valleys of Norungsdal and Nebbedal, which present higher mountains than the Naerodal, and these are mostly covered with snow, the glaciers at some places coming down to the carriage road. At a turning of the mountain road just before it descends towards Hellesylt there emerges a distant view of the beautiful Geiranger Fjord with its deep blue water, surrounded by high mountains covered with a blue haze and capped by snow—a view so imposing and picturesque as never to fade from the memory. With the sun shining steadily from a deep and clear blue sky unstained by a particle of cloud, the deep blue water below, the dark green mountain-sides shaded by a light blue haze which gets darker as the sun goes down behind the mountains, on the top of which the snow glistens like a sheet of unalloyed and purified silver, the beauty of the whole scene, radiant yet serene, is bewitching in the extreme and rivets the beholder to the spot. This scene is different from what is observable in some other charming fjords, where an indescribable beauty of violet and grey is imparted to the mountains by the late setting sun.

After an hour's run in the Geiranger the yacht gets to Merok and a climb up the mountain is made to Knuden to get a view of the valley

beneath and the surrounding glaciers. The walk up and down takes about three hours. On the road peasant girls are found waiting to let visitors have a taste of their curious home-baked bread made of curd, milk, and flour—tempting in appearance like scone, but tough to foreign teeth.

After cruising through the Romsdal Fjord and Moldefjord a stoppage is made at Naes, and thence a drive of sixteen miles through the Romsdal takes the traveller to the Mongefos—a grand waterfall 4000 feet high. This valley has on either side Romsdalshorn and other rugged mountains with sharp peaks, with the river Rauma flowing between.

Molde, on the Moldefjord, is a thriving little town on hills sloping to the sea, and appears to consist only of brightly-painted wooden houses, shops, and hotels. The fjord, studded with numerous wooded islands and surrounded by hills sheltering it from the sea winds, presents on a fine day the beautiful and placid appearance of the Inland Sea of Japan or of a lake in the Scotch Highlands, or in the Adirondacks. The vegetation all around is luxuriant, fine roses of all colours, honeysuckle, and other sweet-smelling flowers flourishing in profusion.

Molde, like Merok, Balholm, Naes and other places in the Fjords which possess good and comfortable hotels, is a favourite summer

resort and a good starting-point for excursions. It is, however, too open to be cool in hot weather or to be cosy when the north wind blows. The hill at its back is not high enough to afford shelter against the bleak north and east winds. To the highest point on the hill called Varden, 1300 feet, a good road gives access. It can be reached by a steady climber in an hour and a quarter. From the top a fine panorama of the broad fjord with numerous islets and skaerre, of the Romsdalshorn and other peaks, and of the distant snow-capped mountains, is presented to the view, along with a glimpse of the ocean towards the north-west. On the way to the summit is passed a well-laid out Park with an elevation called Reknøshaugen, accessible in a quarter of an hour from the quay, from which a lower view of the town and fjord may be obtained.

Passing along one of the lovely little gardens attached to a house, the writer and a small party of ladies halted to admire the beauty of the flowers. A lady who was in the garden attending to the roses picked two or three and handed them over the fence to the writer for the ladies of the party. Good nature, sympathy, and similar tastes make all mankind kin.

In the pretty church at Molde is a fine painting of the angel at the Sepulchre delivering the divine message to three mortals. There

are two fine and large hotels—one close to the landing-stage, the other half a mile off outside the town. In one of the writer's trips he found in the harbour the German Emperor's yacht—the *Hohenzollern*—flying the Imperial flag, escorted by several German war-vessels. The town was full of German tars. They were, however, behaving themselves very differently from the usual German manner, well known in Asia and Africa, where they are beyond the reach of the Emperor's eagle eye, and where the people are too gentle to resist the uncalled-for attentions of the ill-bred progeny of Goth and Hun.

On an islet called Skaare, not far from Tromsö, is a whale-fishing station. Three huge dead whales were lying there, one in the water recently caught; and tourists had an opportunity of standing on the back, or rather the front, of a whale, for being dead it was turned on its back. The skin is like parquet flooring. Two others were on the shore partly cut up. There are whale oil and bone manufactories on shore, the headquarters being at Tromsö. Norway makes a good trade in the whale business. A single whale brings a thousand kroner. The whales, however, they say, are becoming more rare, and may before long be, like the mammoth, extinct. The harpoon, with which a whale is caught, is of

curious construction. It has four spikes which expand at pressure when shot into the body, and thus the animal is hooked. One can imagine the sufferings of a whale when it gets a harpoon driven into its body. The stench of the whale carcasses and of the oil factories extends a long way out in the Sound, and one is apt to feel that all the benefit derived from the oxygen and ozone inhaled in the fjords is neutralised by a short visit to Skaare.

Before getting into the Arctic Circle the yacht stops at a small island called Torghattan. It is a bleak rock with hardly any vegetation. Thirty-five minutes' stiff climb up a rough path brings the tourist to the top, where a beautiful and artistic square tunnel, opening at the other end in the rock, is cut by nature. From the steamer the tunnel looks like a small hole, and is thus called by the natives "hullet." The height of the rock is over 800 feet, and the opening, to reach which climbers have to ascend about 400 feet, varies in height from 60 to 250 feet and in width from 30 to 80 feet. No human engineer could have cut a finer tunnel, especially for no other reward or payment than the approbation of passing visitors. On the bleak rocks of Torghattan the fine forms of little Norge children perched here and there in bright vests or shirts give a pleasing diversity to the scene.

Within twenty-four hours after leaving Trondhjem the Arctic Circle is passed, and the weather becomes quite arctic with the cold winds from the North. In about two hours after entering the Circle, the huge Svartisen glacier is visible, which looks from the steamer as if reaching down to the sea; but there is a walk of about half an hour between the shore and the glacier. This enormous ice-field, said to be the only one in Europe which extends its arms down to the sea, covers a plateau rising to an altitude of 4000 feet, and is about 35 miles in length and 10 miles in width. Standing on the glacier, one is reminded of the unobstructed expanse of an ocean, or of the sandy desert of the Sahara, or of the illimitable veldt.

One may have observed in other lands huge waterfalls coming down thousands of feet in a straight dip. One may have seen elsewhere such falls form big blue lakes, which with the green vegetation and snow-capped mountains around produce a bewildering beauty. But neither the Himalayas nor the Alps, much less the Sierra Nevada or other smaller ranges far away from the sea, present to the travellers' view the charm (combined with grandeur) which the contiguity of the sea imparts to the glaciers on the Norwegian mountains. It is very different from that of inland glaciers and



icebergs. Except at the top, where it is perfectly white, a light blue colour like that of a shallow sea strikes the eye, and it deepens in every fissure when observed at close-quarters.

Icebergs and glaciers are, of course, very slippery, and owing to fissures and wells are not safe to walk on, except with guides and with mountaineering accoutrements which are not yet easily available in Norway. The writer visited the glacier at midnight by daylight, and passed along a path by which men were mowing hay and girls selling flowers, milk, and blueberries, and he wondered if in these regions, owing to there being no night and twenty-four hours' consecutive daylight in summer, people never rested or slept, and afterwards made it up by a long sleep for several months in winter. What would workers in more Southern lands, who object to toil more than eight hours a day or forty-eight hours a week, and many of whom would like not to have to work at all even for good wages, say to having to work in the fields at midnight! Egoistic human nature in every clime seems disposed to undergo any trouble or inconvenience for its own sake, but not to move a finger for a fellow-mortal if it can be helped.

Passing through the Lofoten Islands, one of

the places touched at before reaching the North Cape is Henningswer, a cod-fishing station from which, as from the other small fishing villages on the fjords, fish are exported by the Norwegians to their wealthier fellow-men in England, France, Germany, Russia, and the United States. In some parts of this and other fishing places, and sometimes a little distance out on the fjords, there is a smell of cod-liver oil which would cure any tendency to phthisis which may lurk in the human system. The Lofoten Islands consist of a number of small islets and dangerous little rocks. The Raftsund and Trolofjord are narrow passages with steep rocks on both sides. Harstad is at  $68^{\circ}$  latitude and  $17^{\circ}$  longitude, where the midnight sun was seen by the writer on the 19th July. The sun did not disappear below the horizon at midnight, but, after tarrying for a time in one position, it gradually changed its aspect from the sombre setting light to the mellow of the dawn. A gun was fired from the ship in its honour.

In this part of Nordland moss and grass may be seen in patches, but not a single tree is visible and the whole landscape stands out bleak and barren. After five hours' steaming from Hammerfest, Bird's Cliff is passed, where the whistle of the steamer and the firing of guns from the ship send thousands of gulls

and eider ducks flying out into the air, almost darkening the sky and filling the air with their plaintive cries, as if objecting to be disturbed in their solitude by uncalled-for intrusion. It is curious to observe in these desolate regions so much life that appears, like devotees of Asceticism wishing to live in seclusion, to avoid contact with the world, that cannot find anything tempting on land or near human habitation, but is happy with the food which the Arctic Ocean affords. A projection of the Bird's Cliff has been curiously eaten away by the action of the waves and of frost, and appears like the Man of Hoy, or like an old Egyptian statue, standing high amidst the surging waves.

After two hours' more steaming, the North Cape is sighted. Three headlands project into the sea—black, furrowed, and steep—looking like solid stone battlements of a fortress constructed by Nature to resist the waves and winds from Spitzbergen and the Arctic Ocean, and inaccessible to intruders. The last and main Cape looks grand. It is the highest of the three, and is about 1000 feet.

On the way back from the Cape some other pretty fjords are passed. The Lyngenfjord is shadowed by rugged peaks 5000 to 6000 feet high and capped with glaciers, one called Strupen coming down to the water's edge. A halt was made at a small station called

Lyngseidet and in walking up the valley we lighted upon a Lapp encampment. There was a comely girl among the Lapps, and the headman being asked if she was married answered, as interpreted by the ship's mate, "No, she is for sale;" on hearing which the girl bashfully smiled and seemed not indisposed to taste the fruits of civilisation. The Lapp girls seem shy and not at all like Norwegian girls in country districts, who, although sedate and grave, look quite simple and innocent but free and dignified in their manner with strangers.

In spite of the artificial gloss which training and companionship may give to human nature, its innate self-love comes out at times, even among modern "civilised" races, in mutual recriminations and jealousies, and in the conviction that one's own self and kindred are types of perfection and the salt of the earth. It may be patriotism to cherish the feeling, but it also perpetuates the antipathies and animosities which the lessons taught by great minds and by experience have not succeeded in allaying. Some American lady tourists in course of conversation remarked that London shop-keepers charge foreigners higher prices than they demand of their own countrymen. Perhaps English ladies who have travelled in the States think the same of American tradespeople. From a business point of view it would

be hardly prudent to have different prices for the same article, but the course would be justifiable by the present craze for retaliation and for looking upon fellow-beings who are not fellow-subjects, or of the same family, blood, religion, or complexion as enemies towards whom it is right to use force or fraud.

Scandinavian ways and manners are simple and trustful, and free from the stiff-necked conventionalities of other more worldly and "advanced" lands. The following incidents will illustrate.

As the train in which the writer was leaving Christiania was about to start, a young lady of about eighteen summers accompanied by a child of about three years came into the compartment in which he was alone. The writer, being ignorant of the native language, felt rather nervous, as any unpleasant occurrence like what one reads at times in the papers would make him helpless to explain or defend himself in a foreign land. The little child lay down on one of the seats and went to sleep. The young lady changed her seat and came to the seat in front of the writer, which made him still more anxious. The lady, however, soon put him at his ease. She managed to get into conversation and to prove that she knew some English. She began to point out the beauties of the country the train was

passing through, and to describe particular features and ways of the Norwegian people. She said that in Norwegian schools all children and young folk are taught the English language. So Norway, as befits the progenitor of many of the greatest races of modern times, is setting the example, which is so necessary for the well-being of the human species, of adopting for international intercourse a medium of communication which is now spoken or understood by the largest number of people and which promises to become the universal language of mankind.

After an hour's journey and pleasant conversation the young lady with her little charge, who was her youngest sister, reached her destination, a pretty little place well situated among hills called Konsveinger, and held out her little gloved hand to say "good-bye." The couple were received at the door of the compartment by their father.

At the next station two gentlemen came into the compartment. Observing the writer reading a book, the type of which was unknown to them, they enquired in broken French what it was. On the writer explaining that it was a Sanskrit work—The Gita—they showed their knowledge of Aryan Scriptures by speaking of the Vedas. It transpired in the course of conversation that one of the gentlemen was a Swedish judge and the other was his private secretary. Being

Swedes, they are more partial to French than to the English language, which they had not studied. The judge himself did not speak much French, but his secretary did, and he explained the judge's duties and something of the Swedish judicial system. The judge had not the stiff manners of more southern and bureaucratic countries; he was most affable and polite, and seemed so pleased with the conversation that he volunteered to give a note of introduction to a friend at Carlstad, where the writer was going. The secretary wrote out the note on the judge's card.

Compare these cases with the following incident witnessed by the writer, which shows the tendencies of the human mind when swayed by arrogance and conceit, or a desire to take advantage of fellow-mortals placed in one's power.

On Sedan day at Hamburg a military procession was parading the streets. It was so long that people could not pass from one side of the road to the other. A man and a woman, apparently natives of the place, wanted to cross through a gap in the line, and a Prussian policeman not only prevented their doing so, but roughly handled them, in a manner which is unknown in Britain on such occasions, and which no self-respecting nation would stand. The crowd stared and appeared so cowed down

by militarism as not to be able to say or do anything or to resent the uncalled-for assault.

Here is another incident which took place in a democratic country not yet swayed by militarism. In one of the local railway trains running from Chicago, a passenger on coming into a carriage occupied the corner seat nearest the platform. When the train was about to start the conductor or guard came to the door and asked the passenger to move on and make room for him. The passenger answered: "There is plenty of room inside for you." On hearing this the conductor got into a rage, and said in a loud voice: "I tell you that I want you to move on." The passenger thereupon moved and made room for him. Both appeared to be United States citizens and in present day parlance "colourless men." In some modern democracies as much as in Military States there appears to be a tendency to deaden the finer human feelings and instincts and to increase the asperities of life. In militarism or despotism it is caused by the necessity for strict discipline, and for the preservation of authority, which is there based on fear. In democracies where political enfranchisement has preceded mental culture and intellectual refinement, a self-complacency seems to be generated by the sudden removal of political bondage and by the assertion of political equality, the result of



which, as the record of brutal crimes as well as the increase of rudeness testifies, unless checked in time by suitable measures, will probably be at least as injurious to the abiding welfare of the human family as the conceit produced in certain classes under a military or a bureaucratic despotism. There would be a better chance for human progress if democracies at any rate showed a greater disposition towards the humanisation of life.

The road from Christiania to Stockholm lies through a fertile and beautiful country along the river Glommen and by the side of lakes surrounded by mountains full of pines, firs, cherry-trees, and aurucarias. About half-way between the two capitals stands Carlstad, on lake Winern, a small but well-laid out town with boulevards and a large public garden with a café restaurant, where a concert goes on in the evening. This is one of the places—Nijni Novgorod in Russia being another—where the writer did not find anybody connected with the hotel conversant with English or French, but an English resident of the hotel kindly offered to be his guide in going about the place. Fellow-citizenship and common language make all reasonable persons kin.

Norway appears to the writer to be the ideal spot on the face of the globe.<sup>9</sup> In natural beauty no other country can come anywhere near it.

The Norwegian combination of mountain, sea, and glacier is not to be found in any other country, and it is unknown to people who have not visited this most charming spot on earth. All the beauties and qualities associated with mountainous nature are here observable in profusion, and, when to these are added the contiguity of the sea and its healthy and life-giving properties, it appears as if Nature has chosen this part of the globe for the endowment of all her best attributes.

In addition to the physical charms of the country, some of which are observable in similar or different forms in other lands, the moral characteristics of the Norwegian people are such as are rarely, if ever, met with elsewhere. As a race Norwegians physically do not appear to have the proportions and grace which are usually associated with beauty in the human figure. Men and women are generally very tall and the height of the frame not being rounded off and balanced by stoutness they appear disproportionately tall and wanting in figure. The facial features, however, are as handsome as in other lands, and the people, not having received the artificial stimulus which a life of luxury and ease imparts elsewhere, retain their natural simplicity and innocence. The defect which strikes an observer is the extreme lightness of the hair, which in the case of many people

and of almost all children approaches the grey hue of age. Thus it does not set off, as a black head would do, the beautiful clearness of the complexion.

Whatever may be thought of their physical features and figure, morally the Norwegians still preserve the characteristics which are associated with the divine origin of man and which are lost or deadened in more southern latitudes by the keen struggle for existence, the worldly competition to surpass and beat down fellow-creatures, and the worship of Mammon and of self which bring about man's fall from the high pedestal on which his Creator originally intended to place him, and which cause his exile from the moral garden of Eden. The Swedes, from whom the Norwegians have recently severed themselves politically, are somewhat different both in moral and physical features. Swedish features, especially in Stockholm, appear to be more handsome than Norwegian, and would be more like the English if they had not as a rule a rather deformed nose, small eyes, and in many cases broad jaws and high cheek-bones, which seem to indicate their mixture with the Laplanders or a race of that type. The Swedes have also a complexion which appears whiter, owing, perhaps, to their having darker hair than the Norwegians, and which is, unlike the German or Russian, generally soft and want-

ing in colour. They have the sort of complexion which is observable among the better nursed classes in England, but clearer. Extremes of weather are bound to exert some influence, for while the long bleak winter makes the complexion white the summer months with the sun visible for almost all the twenty-four hours of the day causes a reaction and gives to many among the toiling class a reddened appearance.

It is curious to note the difference in complexion between the natives of the northern and southern parts of Norway. In the south it is fresh, rosy, and full of bloom, due probably to the prevalence of cloudy and rainy weather as in England. In the north the extremes of heat and cold take off that freshness of the complexion and impart a sallow or sun-tanned appearance. In the opinion of many visitors to the northern parts, handsome features are rare, and beauty in womanhood is scarcely observable. It should be a very interesting and useful study if ethnologists would observe and explain why, although human features are alike and although the same sort of nose, eyes, eyebrows, forehead, cheeks, lips, chin, and ears exists in every face, the expression in one face is much sweeter and more attractive than in another, and why in one country the number of attractive faces is less than in

another. The study may usefully extend to the discovery whether as a rule physical charms are associated with good nature and mental endowments, or whether Nature in conferring the one denies the other.

In a criminal investigation office at Philadelphia, and no doubt at the principal police stations of other great towns as well, are preserved the photographs of noted murderers and other criminals. In a room at the Czar's palace of Tsarskoe Selo the four walls are covered from top to bottom with portraits of female faces, each in a different posture from the rest, said to be those of noted beauties discovered by an amorous Tsar among his subjects. Among mankind it seems to be a general impression that ugly or deformed features are the visible symbol of a crooked or cruel mind, and that inside handsome features or physical beauty reposes a charming personality; but it would appear from the behaviour of children, who up to a certain age show no repulsion to anybody, and of adults that never entertained inimical feelings for fellow-creatures, that attraction or repulsion is not a natural but an acquired faculty. The record of crimes proves that, although womankind is incapable of committing the worst outrages credited to the male sex, yet crime among men or women is not confined to the ugly-faced. The opportunities afforded

for the political enfranchisement and advancement of some people endowed with "white skins" have generated during the nineteenth century the idea that the "white skin" is gifted with powers that darker skins do not possess. In many departments of human life percentages are taken for calculations and general conclusions. Perhaps in a future and more advanced stage of human development the attempt will be made to discover the percentage of ugly or handsome people who become criminals, or who attain greatness or distinction on the stage of life. In all organised societies an attempt is being made to check not only crime and lawlessness but preventible disease, yet the nature and complexity of physical ailments, any more than of crimes, do not tend to alter. Should it appear that certain mental qualities or defects are associated with corresponding physical features, it may be deemed to be the duty of government, for the purpose of eradicating evil, to try to stop the continuance or multiplication of ugly people. It does not, however, appear from current observation that the progeny of handsome parents become always handsome, or that plain features never produce handsome children. Nor can it be maintained that the issue of mentally gifted parents have always been equally gifted, or that the children of

humble parents have never achieved greatness. The Norwegians at any rate prove by their behaviour, and by the absence among them of the violent crimes rampant in more advanced communities, that physically plain features may accompany minds endowed with all that is virile and amiable in man.

The Norwegians had recently the opportunity of choosing the form of their government. By a direct vote the people almost unanimously decided to have a monarchy. They observe in other countries that a constitutional monarchy possesses all the advantages of a Republic with the additional gain of avoiding uncertainty and possible friction among capable and ambitious leaders, or whenever the chief of the state is in conflict with the elected representatives. The disadvantages of Monarchy—a privileged aristocracy of birth or wealth and an expensive Court—cannot be feared in Norway, the country being too poor to afford useless baubles, and too rocky and barren to attract land-grabbers and gold-hunters, who, although of humble origin, affect after success in life to despise their fellow-men. Norwegians are, however, gaining a knowledge of various types of humanity from the visits annually paid to their country by foreigners of both sexes, of all ages, and of varying culture and manners, undeterred by the terrors of the North Sea.

In Norway, especially in the northern parts, the light flaxen hair of the children, often perfectly white as of age, and their light grey eyes prove them to be almost the type of the "white" man that has in recent years, owing to the "American Invasion," come into prominence in the Old World. The real white man may be found when the North Pole is discovered, but he is not visible further south, where hair, eyes, or some other feature, proves the existence of some coloured blood which even "the fanned snow bolted by the Northern blasts twice o'er" has not been able to bleach.

If handsome physical features were necessary for the possession of mental qualities, Japan would not have attained prominence among States and be on the road to conspicuous greatness. In no other country is the male sex so physically unattractive, and yet the Japanese have for some years been displaying those virile qualities which are indispensable for the position of leaders of mankind, and which after a long spell of power appears to be declining among the races that have for some generations been foremost in the world.

In moral characteristics honesty seems to be the predominant feature in Norwegian character. The suspicion and greed generated in Mammon-loving countries like Switzerland by the desire of robbing by force or fraud; by legal or illegal



means, fellow-men or unwary travellers of their possessions, are absent in Norway. That is, perhaps, a reason why Norway in the worldly sense does not make much "progress" towards material luxuries.

Love of money, vanity, affectation, and haughtiness—vices associated with or constantly met with in so-called "civilised" life in other countries—are unknown in Norway; but the virile qualities of other lands, such as love of Liberty and of equality without loss of consideration for others, are strong in the Norwegian nature. The freedom which in England seems to be developing into a disregard for the feelings and interests of neighbours and a weakening of the sense of duty, which in France is associated with self-complacency, in Holland with roughness, in the United States with brusqueness, and in Germany and Russia does not exist at all, is observable in Norway without the qualifying drawbacks of other countries. In lands to which Nature has been lavish in physical and moral beauty there is generally some canker or thorn to prove the imperfection of which life is made, but in Norway the thorn or canker does not yet exist. In Japan, good nature, Asiatic high-breeding, and independence of character are combined with acute suspicion of the foreigner; in Switzerland apparent civility is combined with the lurking desire

to rob at every turn the good-natured tourist; but in Norway amiability, civility, and high-breeding are found combined with sterling honesty and native manliness. In some of the towns the invasion in large numbers of what an American lady tourist described as the German and "Yankee loafer type" is beginning to have an undesirable effect on the simplicity of the natives. It seems to prove that by association with the "advanced" portion of mankind all that is good and noble in human nature may be steadily undermined, and fraternal consideration for fellow-creatures diminishes or is lost, except among a few who vindicate in all ages and climes the divine origin of man and the sublime potentiality of human existence.

## CHAPTER V

### JAPAN AND THE FAR EAST

CHINA and Japan have always been interesting to thoughtful observers for their capacity of retaining unimpaired for centuries, and perhaps for thousands of years, ancient ideas and institutions while other races of men have been changing like a chameleon their religions, moral and material notions, and habits of life. They have always been enchanting to the traveller for presenting to his view scenes to which he is unaccustomed at home, which prove the boundless faculty of conception of the human mind under difference of circumstances, and which furnish the variety amusing to such as are tired of the daily routine of work and duty in life.

Materially and morally Japan has recently by a singular concatenation of circumstances attained an importance in the world which is likely to result in the near future in a revolution in ideas and arrangements hitherto for

several generations held to be unchangeable. Since Asia after her spell of power and success in moulding human destiny became dormant, Europe has for several centuries by a combination of vigour, virility, culture, and wise adaptation of foreign ideas held the hegemony among mankind. The natural laws which caused Asia's dormancy and which operate to prove the evanescence of human affairs and institutions show signs of an impending change in that hegemony. Among groups of men, as among races, families, and individuals, it is the invariable rule that after success attained by a spurt of mental and moral energy the tendency of the mind is to seek rest. This needed repose is reluctantly resorted to not as a necessity, but it comes about by the development of arrogance and conceit, and consequent lassitude as a result of success. The success for several centuries of the more virile portion of the European races in gaining their own moral and material welfare led great and thoughtful minds among them to extend the blessings which they had secured to other lands to which they were indebted in the past. Gratitude, however, and remembrance of a state of things not flattering to self-love, appear to be the endowment of only a few cultured minds in every group. The majority, ignorant of past struggles and vicissitudes of fortune, deem the present

state to have existed from the commencement of creation and to be the unchangeable law of Nature. It is thus that a few individuals claiming superior moral attributes on the ground of descent from a distinguished ancestor look down upon fellow-countrymen as created only to do their bidding, and thus not only retard the general advancement of the whole community but also cripple their own usefulness.

As in the case of families, so with races and groups, birth from heroic ancestors dazzles mankind, and, instead of being an incentive to greater exertion to justify the claim to distinction, develops vanity. The weakness of human nature leads to a consciousness only of rights, to a forgetfulness of duties and responsibilities, which leads to the downfall of existing prominence and opens the way to the advancement of other more virile members of the community and of groups of mankind.

The awakening of Japan and the Far East has been brought about not only by Europe's forgetfulness of her duties and responsibilities as the leading continent of the globe, but by her connivance at the action of her waifs and strays in Asia, Africa, and America in ignoring the principles of Christian teaching and in treating with indignity fellow-men of the lands of their adoption or temporary stay. Christianity succeeded in establishing itself in Europe because

it broke down social barriers by force of the principle of human brotherhood. A Christless Christianity is in return being sent out by Europe to Asia—a propaganda which, if successful, will demoralise and degrade both the missionaries and their converts. England and France have hitherto triumphed in the world by the adherence of their leaders of thought and action to the principle that “right is might.” The State or conqueror or teacher, whether native or alien, that promises and concedes justice and equality of rights, will always be welcomed with open arms. Mankind, which has now for centuries been under the grandest theological, moral, and political preceptors, would appear to have forgotten that abuse of opportunities is never tolerated or pardoned by man or his Maker.

Some idea of the ways of Europeans in Asia may be formed from an incident related to the writer, when he was in Hong Kong a few years ago, about the Japanese consul at Hong Kong being blackballed for membership of the chief local club because the highborn aristocrats of that club deemed an Asiatic too much of a commoner to be admitted into their society. Colonial infection is becoming dangerous for the continuance of cordial relationship between Europe and Asia.

The rise of Japan is a matter of far-reaching

importance not only to the present dominant races but to the dormant portion of mankind as well. The extension of the hand of fellowship to her by the rulers of Britain is also a fact of very considerable moment. The alliance of the greatest naval and liberal Powers of the West and the East assures to Asia at least peace and progress. The great military States of Europe may fight and exterminate each other—they are bound to come to blows now and again so long as their huge armaments continue to be kept up—but, while England and Japan remain united in defensive alliance, Asiatic States may fearlessly go forward with the work of reconstruction and reform, and get ready to assume again the leadership of mankind in thought and action when it drops from the purple hands of Europe. Political alliances between governments are, however, mere makeshifts for momentary ends, and cannot be durable unless the peoples over whom the government rule are brought into closer understanding by mutual respect and sympathy. How far such respect and sympathy between Asia and Europe will be fostered by the Anglo-Japanese alliance seems to depend upon the colonial communities which have in distant lands set up States under the shelter of the Government at home of whose control and interference they are exceedingly jealous.

Apart from natural charms, which such countries as China and Japan must always present to the traveller, their potentialities in the future cannot but be of considerable interest to the thoughtful student of human affairs. Those potentialities can be best realised by personal contact with the lands and their peoples and by actual observation of their ways and acts. China distrusts foreigners so much and is so impatient of foreign intercourse that she has up to this time been almost a sealed book impervious to foreign observation and influence. Her drawback is that being an old country with a time-honoured civilisation she does not produce great leaders who could infuse new life into her old bones, but her war with and defeat at the hands of Japan have opened her eyes, and those interested in human advancement may now look forward with hope to the great Eastern Empire taking its rightful place among the nations. The sceptre of sway, like Fortune's orb, is inconstant, and has a weakness for the individual or race that knows how to grasp it. Events in Japan have moved so fast in a generation under the guidance of a handful of ardent patriots trained in Europe that one would fain hope that similar progress may be made in the Celestial Empire; but, even if it is not quite so rapid, a century or two in a nation's life is no great period, and so long as the spirit of



reform prevails it ought to be satisfactory to all well-wishers of the human species.

The road to the Far East is somewhat long and tedious, and, having to be made through the Red Sea, which is grilling at certain times, and through tropical latitudes, the voyage is not without risk and unpleasantness for the greater part of the year. The way to heaven and to bliss is proverbially rough and difficult, and it is only the ardent and persevering toiler that can hope to gain it. The difficulties of access to Norway and Japan may be discouraging to ordinary mortals, but should put on its mettle the persistent constancy of the strenuous soul.

The ports that command the route to the Far East are fortunately in the possession of the British Government, so that it is impossible for any aggressive Power bent on exploitation and world-conquest to disturb the peace without the leave of the dual alliance. Singapore is one of these ports. Situated on an island in the Straits of Malacca, it is too near the Equinoctial line to be pleasant all the year round; but during the monsoon the weather is cool and bearable. The complexion of the people indicates that it cannot be a very hot place, like stations further away from the sea. In approaching the port one is struck by the luxuriant tropical vegetation. The island, being hilly—the hills rising in parts to 400 feet—and covered with green vegetation,

is quite attractive to the eye. Singapore is a great centre of trade between East and West, and the port generally holds a number of war-ships, as well as many European merchantmen and Chinese junks. It is a creditable move on the part of the British Government to have acquired the Docks, which would be invaluable in case of war. The streets of the town present a picturesque appearance, with the various races and costumes frequenting them. The Chinese appear to preponderate. As the place is a Crown Colony and not in the hands of Protectionist aristocrats, free immigration is permitted, and the island is advancing in prosperity and importance.

The town of Singapore near and around the Botanical Gardens is clean and agreeable, but throughout the Malay town the stench from the open drains and water-ways is trying to the olfactory nerves. All bungalows and huts are built on piles raised a few feet above the ground and have sloping tiled roofs. There is a museum containing a collection of specimens of wild animals, birds, reptiles and fishes, and a library furnished with English and local newspapers as well as books. The Botanical Gardens, which are well kept, contain a large collection of rare orchids, ferns, palms, and other plants and trees from all parts of the globe. There was also, when the writer visited

them, a small menagerie with one tiger and some monkeys and birds. Insects are, as may be expected in a torrid climate, as abundant as the vegetation is luxuriant, and hundreds of species of beetles may be noted. A fine collection of sea-shells, corals, and weeds may be made at Singapore. The corals are of various kinds and shapes, and the dealers colour them in various tints which make them more attractive. A part of the island is still covered with forests, where tigers are said to flourish, killing three to four hundred labourers at the plantations every year.

After leaving Singapore, if the traveller is proceeding on a French steamer, he may have a peep into the capital of French Indo-China, Saigon. From Cape St Jacques, the town is about five hours' run up the river Mekong. The river is as muddy and dirty as the Thames, or as the Hugli at Calcutta. The dirtiness of the place may be imagined from the fact that it is infested with mosquitoes. After a visit to Saigon one must be prepared for the stings of mosquitoes in one's cabin, but fortunately the bracing sea air does not agree with the pests, and they disappear in three or four days.

Saigon, unlike British towns, is quite Parisian in appearance. It is well laid out with broad streets and boulevards and has fine buildings

and barracks for troops. Among the finest buildings are the residences of the Governor and the Lieutenant-Governor, the Palais de Justice, the Post Office, and the new Cathedral. In the Jardin Botanique there is a menagerie as well as deftly laid-out gardens, and there is also a Jardin de la Ville behind the Governor's palace. The Arsenal looks well stocked with cannon, shells, and balls, and there are some gunboats in the river. Evidently the French government means to use it as headquarters to extend its influence over Siam and the neighbouring country. The rise of Japan must now nip in the bud all such ambitious projects. The Government Place is adorned by a statue of Gambetta—a duplicate of the one in the Tuileries Gardens of Paris. It is well for Asia to honour the man who personified the modern French spirit, and who was the main instrument in destroying a corrupt and despotic Empire in his country, and in leading it back to freedom and to its proper place among the nations.

Before entering Japan one has a glimpse of China in Hong Kong and Shanghai. The island of Hong Kong, with Port Victoria, is the Gibraltar of the Far East, and from a military point of view looks as impregnable as the Mediterranean rock. The place, however, is not yet as strongly fortified as

Gibraltar, and perhaps the British Government will gradually put up fortifications adequate to resist any possible attack. A wire-rope railway at the usual incline of  $45^{\circ}$  gives access to the Peak, from which a splendid view of the harbour is obtained. On the Peak stand, besides fortifications, two good hotels and the summer residences of the wealthy people of Hong Kong. The hill, 1700 feet high, sloping to the sea towards the east and the west and dotted with buildings, looks impressive and attractive. On the mainland grey and red granite rocks attract attention to the great Empire which they guard from the encroachments of the sea. Here the small settlement of Kowloon is utilised for storing goods and lodging the Indian soldiers and police. The Military and Police at Hong Kong are all British and Indian, mostly Sikh. They typify how the British Empire in Asia is held and guarded by the union of Britain and India, although it is, as in most human partnerships, the misfortune of one party to do most of the work and to get the least credit or benefit. The Governor's residence has a British soldier as guard at the entrance, and one wonders why the Hong Kong Governor needs a Briton to guard him while the Viceroy of India is not deemed worthy of one. Perhaps it is because in India an Indian is deemed

more sober and reliable than a Briton. Hong Kong has a fine public garden rising tier on tier up the slope of the hill, where may be seen some does and peacocks. Here, too, pretty Chinese ladies with tiny bandaged feet take the air. The appearance of the compressed feet must be shocking to all external ideas of æsthetics. The ladies when walking look as if their legs had been amputated and draped wooden legs substituted. The women of the lower orders seem to have normal feet, but it is a sign of respectability to have tiny feet and long finger-nails. Chinese women have generally slender and elegant figures, but the long loose shirt which comes down to the knees has no tailoring done to it, and hence fails to show off the graceful curves of the figure. The head has no covering, but the hair is done up to serve the purpose of a bonnet. Chinamen are ridiculed by foreigners as being "almond-eyed, flat-faced, pig-tailed and yellow-skinned"; but there is a handsome manliness about the Chinese figure and features which seems to escape the observation of the unsympathetic foreign eye, and which, it must be confessed, is rarely found among the mixed people of Chinese extraction in foreign lands. The Chinese complexion is fair as that of the traditional rose, and is no darker than the complexion of the natives of the same latitude

in Europe; the frame is strong as that of any other well-formed race; and the type of features, although not Aryan, has a singular beauty. The skill of Chinamen in the arts is well known, and their energy is so great that the "free" Republic across the Pacific is obliged to pass a law to keep them out of its territory. The male aristocratic dress is picturesque: a long tunic comes down almost to the ankles, and above it a jacket of a different colour is worn. The head is covered with a skull-cap to which a tassel is attached, and the feet are protected by socks and thick-soled wooden or leather shoes. Altogether the Chinese male costume is much more graceful than the drapery that envelops the female figure. The children with their small pig-tails and round rosy faces are pretty and playful. The Chinese, as may be seen in their pigtails, have, like the Japanese, fine hair on their heads; but the Chinese hair is thin and light, while the Japanese hair is thick and black. In the rivers of China one may observe in the sampans (or boats) plying for hire a whole Chinese family. In one sampan the writer found an old lady and half a dozen children of all sizes. The old *mater* was pulling one oar, and a pretty little girl of eight or nine years with a babe fastened on her back was pulling the other. The writer offered to re-

lieve the nearest rower, but she did not understand him and looked as if she resented his interference. Chinese houses are like those in Japan built of wood and look frail; the roofs are sloping with the corners turned upwards, like the official hats of the Lord Mayor and Aldermen of London, and there is invariably some decoration in the shape of carved woodwork and gilding, in which the Mongolian seems to excel other races. There are various coloured lamps suspended outside every house, and in business streets the sign-boards with large gold letters look romantic during the day and like fairyland on a stage at night. The Americans, who dislike the Chinaman and wish to keep him out of their country, seem to approve of the introduction of the Chinese method of displaying signs, as the principal business street in New York, the Broadway, reminds one of a Chinese street with its confusing but picturesque sign-boards.

The Chinese and Japanese theatre is different from what one is accustomed to see in other lands. The arrangements are like those of a Music Hall. There is a stage on a raised platform, and the scenes do not change. The whole space in and around the auditorium, and upstairs on the balcony, is filled with small tables and chairs, which are occupied by men and women all sipping tea, eating pea-nuts or fried seed,



and smoking pipes or long cigars. It seems to be quite fashionable in the Mongolian race for women to smoke. The habit is universal among elderly women, but is more restricted in the rising generation. What the Far East is giving up the West is contracting, as cigarette-smoking is openly indulged in by women of certain classes in Europe and is almost universal among womankind in Denmark.

The Chinese and Japanese method of making tea is to place a few leaves in a small cup, fill it with hot water, and sip when drawn without milk or sugar. This process makes the tea fresh and weak, and gives it a good flavour. To make good tea is as difficult as to make good coffee. Although in England and in the United States most people drink tea, very few make it properly. The writer met some Anglo-Indian tea-planters who would never take tea made by others and who used to make delicious tea, but the art is not communicated to their countrymen at home or abroad.

The Chinese play seems to be more a pantomime than acting. Gaudily dressed men and women perform a play without words, like *l'Enfant Prodigue*, with an accompaniment of music which does not sound sweet to ears unaccustomed to hear it. The orchestra is composed of a wooden drum played upon with two sticks, a brass gong, and a flute like the snake-

charmer's. To each person in the audience a wet towel is given every few minutes, with which the face is wiped.

In the old days in Europe, as still in India, it was considered improper for women to take part in theatrical acting. At Yokohama, in Japan, may be seen a theatre where all the actors are women, even male parts being acted by them in masculine garments. The music is supplied by guitar and drum, and the songs are monotonous, like the Chinese and Indian. The Chinese tea-shop, or *sing-song*, is different from the Japanese tea-house. On a raised platform a dozen girls with banjos sit on chairs and sing one at a time a monotonous song with very little music, and the audience, as in theatres, sit at tables sipping tea.

One often hears of "Opium dens," which excite horror in every unprejudiced mind. The writer visited one, which looked decent and respectable. At the end of a long pipe is a small hole to which the opium after being softened by heat is applied, then the pipe is held over a light and inhaled. The smoker may sit up or lie down in the process as he likes. It cannot be so intoxicating or injurious as opium-eating, but anything carried to excess is bound to do harm.

There is a peculiarity about Chinese dogs, like that of Persian cats, which cannot escape a

traveller's observation. They look like little bears with ursine features and colour of hair—black, brown, or grey. They appear quiet and sedate like their human fellows, and have not the barking and snappish propensities of dogs of other lands.

Shanghai is destined to have considerable importance in the near future owing to its contiguity to Japan. The broad and majestic river Yang-tse-Keang, discharging its muddy water into the sea, changes the blue sea-water into yellow, hence the name of "Yellow Sea." The country along the banks of the river is quite flat. Near the mouth is the port of Woosung, where the French have a small settlement, up to which large vessels of any draught can pass. Beyond Woosung the river gets shallow and there is a bar, whence passengers and goods are carried in small launches to Shanghai, which is sixteen miles higher up the river. There are three foreign settlements—English, French, and American—standing side by side and separated from each other by a narrow creek crossed by a bridge. The town of Shanghai is well laid out along the Bund, or river bank, with substantial houses built of coloured bricks; but the interesting as well as insanitary portion is at the back, with narrow lanes and Chinese houses. The public gardens stand on the Bund, well kept and with

beautiful roses, season and other flowers. There is a race-course outside the town.

At Shanghai the rickshawmen ask for fares in advance while driving before setting the passenger down, as they do not always get paid by foreigners, and those who pay have, like the paying clients of West-End tradespeople, to make good the loss occasioned by the defaulting customers. The same custom prevails at Hong Kong with boatmen and boatwomen as well. The cabmen at Vienna follow the practice when driving to theatres or railway stations. At Shanghai the writer noticed a foreign lady come on board the launch without paying her rickshaw fare, and the poor driver kept shouting and complaining to policemen on the quay. The policemen would not help him to recover his fare, but did not, as is done in India, send him away or arrest him for creating a disturbance.

Thirty-six hours' run from Shanghai brings the steamer to the entrance of the far-famed Inland Sea of Japan. It is a broad passage between the main island of Nippon and hilly islands covered with vegetation, which on a cloudy day assumes the various tints of green. At the entrance to the Inland Sea by the Strait of Shimonoseki are forts surmounted by guns. Here in 1853 took place the interference and assault by the United States navy which changed

the whole course of Japanese history, destroyed the Shogunate, and restored the absolute power possessed by the Mikado in ancient times up to its usurpation by the Shoguns. Half a century ago the Transatlantic Republic had not launched on Imperialism or adopted a policy of occupations and annexations. The European Powers, which would have gladly seized the opportunity of obtaining a foothold in Japan, were occupied elsewhere. Hence by good fortune, which was evidently intended to pave the way for Japan's great rôle in the world, and which the rulers of Japan were clever and shrewd enough to grasp, Japan, heedless of the taunts and jeers of foreign nations, took the road to modernisation and found herself in the course of half a century courted by the States from whose greed she narrowly escaped, and destined to lead a revival of Asia and of the principles of justice and humanity. Thus does Providence work out its ways, making of mankind instruments either of light or of darkness, according to the disposition of the human mind in its separate phases and spheres.

Of all Asiatic countries Japan has for a generation attracted most the attention of foreigners, as it is the only country that has been trying to adopt European methods of government. Here, as nowhere else in Asia, the gentle presence and influence of the fair sex

everywhere gives a charm to existence and an impulse to the work and duty of life. Orientals are reputed to be more gentle and affable than Occidentals, and one may imagine how much more so would be the softer sex among them. Both men and women are always pleasant and merry, and appear free from anxieties and worry. The Buddhist spirit of *Nirvana* pervades their whole nature and deportment—not the *Nirvana* which in India withdraws itself from the world and its cares, but the spirit which takes everything to be a dream, and which, convinced that every event is but a passing phantom, pays no heed to results, but discharges the duty that lies at hand with all the ardour and all the good nature one can command. Civility to strangers, as well as inability to offend by word or by deed, is a part of Japanese nature. Coolness in danger or difficulty, self-possession in all intercourse with fellow-men, and the instinctive repression of excitement or emotion are the basis of good manners, and of what is understood by gentlemanliness; and no people in the world excel the Japanese in these qualities. It is consequently no wonder that the country and people should strike with variety and charm the cold and calculating people of Europe and America.

It is a mistake to think that the Japanese have adopted European habits and manners,

No people in the world are more national in sentiment than they ; no people are more ready to defend with their last breath what they deem vital to the welfare of the country or its people ; and no people are less prone to give undue importance to habits and acts which have no bearing on national well-being. Hence, while the higher official class, and the Army, Navy, and Police have adopted what is called the "European" costume, or what has been the costume of Europe for two or three generations, the mass of the people stick to their traditional dress, which is also used by the official classes when in mufti. The Japanese male costume is not so graceful as that of the Chinaman. It is a long dressing-gown going down to the ankles, double high-heeled wooden sandals for the feet, and bare head. The only European article of dress that seems to be coming into vogue is the felt hat. The hat used over a long dressing-gown and wooden sandals looks queer, but as the Japanese have no national head-gear they have the privilege of adopting whatever may be deemed suitable among the current head-dresses of the day. Nations as well as individuals that have the capacity of originality and attain position or fame ought to be the leaders and makers of fashion and not, like ordinary mortals, its humble followers.

As Japan gains greater prominence in the

world, whatever she may do would, as is the case in all communities that worship wealth, power, and rank, be deemed the most suitable not only for herself but for all mankind. Ideas of nationality are curious in different countries. In Japan nationality is maintained in the lower garments. In Turkey and in India the head dress is intended to convey the idea of distinctive nationality. In Europe it is now centred in language. It would be well if, as in the case of national flags, each nation were to adopt some mark in dress to indicate the nationality of its members.

The women of Japan have rightly decided to keep their pretty and graceful costume. The writer was once present at a charity fête at the War Minister's residence, and observed that the ladies accompanying some of the officials were dressed in European fashions which were certainly not the latest; but the majority were in their own picturesque national costume. In Europe it is becoming more and more difficult for people without a bottomless purse to keep up with the current fashions of the day, and this difficulty stands in the way of matrimony, which is diminishing every year, and is encouraging artificial and unhealthy methods of limiting offspring. It would be a pity if Asia were to give up her thrifty and homely ways and to take to the extravagance which certain



European and American nations are contracting in consequence of their success in the questionable art of securing large incomes and of amassing unmanageable fortunes.

Physically the male sex in Japan is, like the Gurkha hillman of India, short, thick-set, and muscular. The drawback, which at once strikes an Aryan, is that hardly a male countenance can be observed in which the features may be called handsome. In this respect the Japanese men are very different from their neighbours, the Chinamen. The younger Japanese women are graceful and attractive, but scarcely a female face can be seen which, according to Aryan notions, will be deemed pretty. Both men and women are endowed with thick and black hair, so thick and bristly that in the case of the short hair of the male sex it cannot be dressed or parted. The women look charming with their dark thick hair done up in picturesque styles, which are set off to the best advantage over their fair faces and soft childlike features.

The greatness of the Japanese nation lies in its ardent patriotism, in its acute suspicion of the foreign interloper, and in its faculty of imitating and transplanting all that is virile and worthy in foreign ways and methods. In the modern world, with the advance of democracy and equality without the indispensable safeguard of culture, forces deemed

irresistible by leaders are breaking individual will and are influencing for evil the course of Empires. If a policy is the issue of a vast national impulsion encouraged by individual caprice, no leader is found strong enough to change it or to give it a beneficial turn, although it seems likely to lead to disaster and ruin. Japan is now at the stage at which Europe commenced its career of greatness and usefulness. She is providing great leaders who have not to follow but to lead public opinion, and who have sufficient strength of will and force of character to impress the mass of their countrymen with the purity of their motives and with their resolution to secure national well-being. Hence Japan has in the course of half a century performed feats that are in the nature of a miracle and that have staggered mankind. In the arts of peace at home the Japanese have been moving slowly and steadily forward, and have been introducing modern methods of administration, which as yet, however, naturally fall short of the standard achieved by European nations after centuries of effort and struggle. The leaders of Japan have realised the truth that the arts of peace and internal improvements cannot be promoted until their country is secured against invasion and aggression. Hence all their energies have for years been directed towards perfecting the

machine that is to guard their land from foreign dangers. The two wars—the war with China in 1901 (which was in the nature of a rehearsal) and the war with Russia in 1904—proved the rare and splendid qualities which an Asiatic people with the germs of culture and greatness in them can command if they desire, and can apply to the business of war. The Japanese intelligence, alertness, and discipline astonished mankind. The corruption and dishonesty that in modern States generally impede the efficiency of armies and navies and cause disaster, are unknown in Japan. Added to that great virtue are the qualities that true soldiers know how to value—dash, thoroughness, stubbornness, valour, and constancy. These, however, are in modern warfare of not much value unless united with intelligence, and that the Japanese possess to a pre-eminent degree. The danger of encouraging martial ardour lies in the possible introduction of militarism and its evil consequences; but if the rulers of Japan can so guide their people as to keep their martial ardour within the bounds of patriotic needs, she need not be afraid of the military madness which is crippling the resources and opportunities of some other great States.

Down to the year 1897 the sore point with the Japanese Government was the foreign Consular jurisdiction, which there, as in some

other lands, enabled foreigners to escape justice and punishment. In Japan as in Continental European States foreigners are not allowed to hold land—a system which is now unknown to free Britain, but which has been applied even to Indian fellow-subjects in British Colonies, permitting his Britannic Majesty's dark-skinned subjects to be treated as foreigners in British dominions and discouraging their interest in the honour and welfare of the British State, while allowing aliens to acquire full rights of citizenship. Outside the treaty ports foreigners were not permitted even to travel without a passport from the Japanese Foreign Office. In return for the abolition of the Consular Courts and for placing all foreigners under the jurisdiction of its own Courts, the Government has recently opened the whole of Japan free to the foreigners. This is a great and liberal concession to the traveller, who up to the year 1898 was accosted at every step by a policeman and required to show his pass-port, and who could not, as in Russia, find accommodation at any hotel without the permission of the police.

The religion generally professed is Buddhism, but patriotism stamps it as foreign, like Christianity in Europe; and so it is losing its hold, and the ancient religion of Japan—Shintoism, or worship of ancestors—is coming more into

vogue, and is followed by the Court. The Japanese temples are as gorgeously decorated as Russian churches, but more artistically. The Buddhist temples show the image of Daibutsu (or Buddha) in his meditation, while the Shinto shrines have a vacant space, as in Protestant churches. The finest carving, cloisonné, and lacquer-work are to be seen in the temples and in the mausoleums built in honour of the dead Shoguns at Sheba Park in Tokyo and in Nikko. Every country has its own peculiar art, and in lacquer-work and cloisonné the skill of Japan is not even equalled, much less surpassed, by other countries. At Kamakura, a few miles from Yokohama, and at Hiogo, are huge exposed images of Buddha, the temples having been washed away by tidal waves, but the bases of pillars are still visible. At Nara is the largest image of Daibutsu inside a temple. There seems to be a good deal of idolatry in Japan, as among several Christian sects in Europe, but there is no caste as in India, and this has been the salvation of Japan as well as of China.

Coming from the south, before entering the Inland Sea the traveller first touches Japanese soil at Nagasaki. It is about 450 miles from Shanghai and 1100 miles from Hong Kong, and it has one of the prettiest harbours in the world, the beauty of which always impresses

foreigners on their entry into Japanese waters. The harbour is well sheltered by wooded hills sloping down to the sea, and reminds one of a Scotch lake with a small town thereon. On one of the writer's visits by a French steamer, the harbour authorities, owing to the prevalence of plague at Hong Kong, were rather strict in their examination and inspection. The French doctor on board considered the examination too strict, and when it was finished said that the quarantine officer had examined every part of the ship except the boiler. The statement proved the thoroughness with which Japanese officials do their duty, and which Europeans also exhibit when dealing with races other than their own, though not with the same command of good-breeding. Once the writer was witness of the examination of a vessel at Suez before it was allowed to enter the canal, and that examination by European and Egyptian officials was quite as strict as what took place at Nagasaki, but not a word was heard about it. This was before the war, since which complaints of "Japanese ways" must have diminished, if they have not altogether ceased.

There are several comfortable hotels in Nagasaki, a few in foreign style and others Japanese. Plenty of fine shops and curio-stores as well as several foreign consulates and banks are situated in and near the Bund. Not many

interesting temples are to be found. A fine view of the town is obtained from the garden of the principal Shinto temple, which is about a mile from the Bund.

More important for foreign trade than Nagasaki is the town of Kobe on the Inland Sea. It is also on the main line of railway running along the whole length of Nippon from Shimonoseki to Aomori, the principal town in Aomori Bay in the Tsugaru Strait. Travellers that wish to see the country and observe the characters and habits of the people should leave the steamer at Kobe, and after visiting the great and interesting towns close by, Osaka and Kyoto, should proceed by easy stages to Yokohama and Tokyo. There are comfortable hotels in foreign style at Kobe, Kyoto, Shizuoka, and Nagoya, and at the other towns, although no "foreign" hotels exist, the Japanese hotels are clean and passable. Japanese dishes, however, are very different from European, and one has to possess a good liver to digest the new and tempting food which Japanese hotels offer.

Kobe has for a generation been a port open to foreigners, is noted for the dryness and salubrity of its air, and is a convenient place for excursions to interesting and pretty places like Nara and Lake Biwa. The town has behind it the range of mountains which extend along almost the whole length of Nippon.

About a mile from the settlement is a fine waterfall called Nunobiki. In visiting it one has to pass through a tea-house, where one is accosted by Japanese maidens with their reputed mirth and grace. It is surprising to note their good nature, which prompts them not to resent the familiarities in which foreigners of a certain type seem disposed to indulge. With the Christian charity characteristic of the average European and American in Asia, the mirth and hilarity of Japanese womanhood are attributed to an immoral nature; but there can be nothing praiseworthy in the tastes and manners which seek to corrupt grace and innocence unseen by travellers in other countries.

There are several temples at Kobe which one may easily visit during the stoppage of a steamer. With more time at his disposal a traveller may climb one or more of the peaks—say the Maya-San, rising to 2500 feet—from which splendid views of the Inland Sea may be obtained.

At Kobe several itinerant vendors of curios came on board, as they do at other ports, and exposed their goods on deck. A young sailor belonging to the steamer, finding the owner of one of the collections was absent, coolly took up an article and was walking away with it. The dealer, who was but a few paces off, noticed the theft, came up, and snatching the



article from the sailor's hand gave him a tap on the back. The sailor looked ashamed and walked away. Outside Japan, the sailor would probably have knocked the dealer down, in addition to appropriating his goods. How would the sailor be treated in Europe? The incident exemplifies the spirit of forgiveness which prevails in Asia, and which entails harm and loss on Asiatics. It exemplifies also the cool arrogance of foreigners in Asia.

An hour's railway journey from Kobe (Sannomiya Station) takes one to Osaka, the second town in Japan, very big and crowded and looking, like the city of London during business hours, quite a beehive by reason of the generally narrow streets, want of horse-carriages, and the people flocking along the roads. The principal conveyance is the jinrickshaw. The city stands on both sides of the river Ajigawa. It is a thriving commercial town with a Mint and any number of temples and theatres. On the top of one of the theatres the writer was surprised to see the image of Saraswatī—the Hindu Goddess of Learning, with the Vina in her hand. On a hill stand the ruins of an ancient castle, of which only the stone ramparts and moat remain. Modern buildings have been put up as barracks for officers and soldiers. The town had a supply of filtered water and electric

light when the writer visited it, but it had no drainage, and the gutters were not well flushed or kept clean.

Kyoto is a typical Japanese town. As an ancient and still occasional seat of Government, with its fine position at the foot of a hill and on both banks of the river Kamagawa, with its fine Buddhist and Shinto temples and two Imperial palaces, and with its intensely patriotic population, it attracts foreign travellers more than any other of the southern towns. The chief Imperial palace is called the Cosho. Japan is still intensely aristocratic, more so than Germany and Russia, in the sense that popular rights and democratic ways are still discouraged by the authorities. The palaces are not open to the public as they are in most European countries, and even in Russia on the production of one's passport; but persons of Royal blood, or of privileged position in life, or bearing a personal introduction to the accredited Minister of their country, are permitted to visit them. The Japanese people have still too much respect for authority and rank to wish to pry into aristocratic privacy or to visit palatial residences. Hence the palaces of Royalty and of the nobility are closed to the Japanese public, and, being closed to them, cannot consistently be open to strangers.

The intense patriotism of the Kyoto people is displayed in the acute suspicion of the foreigner. A policeman in uniform is posted at the hotel where foreigners reside. The writer accompanied by his Japanese boy used to walk among the mountain paths and secluded places near Kyoto. The policemen used to enquire every day of the boy where his master had been, if he had been taking notes or making sketches, and why he went among the mountains. Nor was this all. The ladies residing at the hotel complained that the policeman with a lantern in his hand used to burst into their room while they were dressing, to see if they were hatching plots to betray his country to Russia. Japanese ways are, however, more candid than Russian, for while at hotels in Russia the police spy lives and moves among guests as one of them, in Japan he is in his police garb and acts openly in his official capacity.

The other intensely Japanese character of Kyoto is perceived in the conduct of the people in the streets. Till late at night the principal streets are crowded with men and women taking a promenade, and in this throng Asiatic breeding is manifested by the total absence of roughness and pushing and by the consideration displayed for the gentle sex. Not the slightest indecorum is ever observable,

and not even a glance is ever cast on beauty or youth. Some foreigners after visiting questionable places carry away a false notion of Japanese morality. There is no immorality in Japan as it exists in the West or in China and India. Frivolity in some shape is bound to exist in human life, however puritanic the life may be. Japanese frivolity is confined, like labourers in South African Colonies, in compounds called Yoshiwara. Here reside the frail portion of Japanese womanhood, exhibiting their done-up beauty in cages like lions' dens at zoological gardens and gazing upon their starers with the same indifference as the statues of Buddha in their temples. There may be difference of opinion as to the desirability of segregating, as the Japanese do, the portion of the gentle sex that is cast out because there are men that have not been taught self-control, but there can be no difference as to the necessity of providing for the moral teaching and advancement of this as of every other class of unfortunate humanity. In Japan the women are at any rate not treated with indignity or cruelty, and they are not, as in more modern communities, given the opportunity of tempting men to wickedness and misery. Whatever indecorum exists in Japan is confined to the Yoshiwara, a fact which explains why the Japanese quickly

assimilate foreign virtues and teaching; for, as Aryan sages said, nothing can be unattainable by men who honour womankind and observe continence.

Electric cars and electric light were introduced in Kyoto and other towns in Japan long before they were thought of in other countries in Asia.

The principal sights of Kyoto are the Kurodani Temples—one containing a gorgeously decorated image of Buddha, the decoration being somewhat out of place in his meditation and dignity. The gardens attached to these temples have an ancient tree said to be five hundred years old, carefully supported by props, as it is associated with the name of an antiquarian hero. In the spring the gardens at Kyoto look lovely with their cherry-blossom, peonies, iris, and other beautiful flowers, for which Japan is famous. The other notable temples are Nishi Hongwanji; Sanju-san-gendo, where in the centre is an image of Buddha, and on either side a thousand gilt statues of Kwannon, the Goddess of Mercy; Chien-in and Gion, which stand on the slope of the hill of Maruyama—a hill on the south-east of the city—close to which are the public baths and a hill called Shogunzuka at Amidagamine, 570 feet high, to the top of which stone steps have been placed, and a monument to a national hero erected on it. A flagstaff with banner and

with large gilt balls draws attention to the spot. The finest view of Kyoto, with the black sloping roofs of the houses and with the large temples rising here and there above the low buildings, and of the surrounding mountains, may be obtained from the Shogunzuka. From the upper part of a slope to the top of the hill there are five hundred and forty steps, which it takes half an hour to climb. Maruyama with the adjacent hills is pleasant for solitary walks, which tourists do not frequent and are out of the way for the natives to pass. Almost every path towards the top ends either with a Shinto temple or with a Buddhist church, but a few paths leading further into the mountains are extremely wild and picturesque, and as secluded as devotees of Buddhistic *nirvana* can wish. There is a pretty avenue of bamboo trees in the vicinity.

Among the mountains the writer came upon a path leading to an unfrequented spot where is a small red building with two furnaces to burn the dead of the followers of the religions that allow cremation and the corpses of people that die of cholera or other infectious disease. There was not a soul near the place when the writer visited it—and he went there several times to get a chance of witnessing furnace cremation. Evidently infectious disease does not prevail to any great extent at Kyoto. The

crematorium was clean and tidy without much smell of consumed corpses.

At a point of the river Kamagawa is the end of a canal which comes through the mountains from Lake Biwa. It was curious to see boats full of passengers coming out of this tunnel as out of the fairy caves of Earl's Court. One or more days may be pleasantly spent on visits to Lake Biwa. There is a fine road to Otsu, which one can reach by jinrickshaw; another way is to go by rail (about an hour) to Otani, from which half-an-hour's walk along a pretty road brings one to Otsu on the shore of the lake. Otsu is a flourishing town, and gained notoriety through the attack on the present Czar of Russia, when as Czarewitch he visited the place in 1891. National animosities do not come into existence in a day; they are fostered for years, and perhaps generations, before they find an opportunity to prove their strength. There was evidently in the Japanese mind a grudge against Russia long before the usurpation of Manchuria or Port Arthur. There was an instinctive feeling, as prevails with regard to India, that the national existence had one day to be guarded from the attack of the Northern Octopus.

A military ceremony in honour of a regiment that had distinguished itself, in China was witnessed by the writer at a new temple to

the north-east of Kyoto. Hundreds of school children marched up in excellent order, headed by their teachers, with their respective flags, and took up positions as guard of honour on the broad space outside the temple. The soldiers numbering about two thousand marched up later and went into the temple enclosure, where guns were fixed. The soldiers looked young and smart, and marched splendidly. No European troops can march or keep together better. The commanders were on horseback and the captains of each company were on foot. The streets of the town were decorated with flags. It was curious to note among the crowd the dread of the policeman, as in other countries, but the good-natured way in which the policemen did their duty and kept order was very different from what one observes in India or in military despotisms in Europe.

Nara, to which an excursion may be made by rail in an hour and a half, looks a small but pretty place. One long street runs from the station to the height, on which the first temple is Kobu-Kuji, with a pond in front full of fish and small tortoises, which swarm up on eatables being thrown to them. The place is full of tame deer, with peculiar short horns, walking about the street like Brahmini bulls at Benares. An image of Buddha or Diabutsu, the largest in Japan, stands in a lofty



building with smaller images on either side. There is a museum containing Japanese manufactures—ancient and modern—and some spoils of the China War. The other temples are Kasuga and Todaiji.

Passing by railway along the road to Yokohama, one may stop at Nagoya, Shizuoka, and Kozu. At Nagoya is a large castle with armoury, surrounded by huge battlements and wide moats, and holding a large garrison of troops. There is a museum containing a live bear—to make the people accustomed to play with the human bear—some storks, and local products. A temple of Higashi Hongwanji is gaudy, like other temples in Japan. A broad road planted with willow trees to make an avenue, whereon electric cars run, leads from the station to the Prefecture.

Shizuoka is not a large town, but it has a well-kept hotel—one portion in foreign and the other in Japanese style—and, being the capital of the district, it has a castle with the usual high battlements and moat and a garrison of troops. The Buddhist temple of Rinzaiji on the slope of the mountains, and the Shinto temple of Sengen are the principal sights of the place. The temples have nice gardens attached to them. At the temple of Rinzaiji an intelligent and smart young priest shows a number of curios in the possession of the temple. From a

height reached by stone steps at the temple of Sengen an expansive view of the town and of the sea may be obtained. Fancy bamboo work of all descriptions is executed here.

Kozu is a small town. It is simply the railway station for the ascent to Myanoshita and to the mountains of the Hakone district, perhaps the prettiest in Japan. A walk may be taken to Odawara Bay, where the sea-bathing is good. A horse-tram leads from Kozu to Yamoto, whence the ascent to Myanoshita is made on foot or by jinrickshaw. A short walk from Yamoto leads to the cascade of Tamadare. The walk up to Myanoshita, for one accustomed to mountaineering, takes just over an hour.

Myanoshita is a favourite summer residence of foreigners in Japan. It is 1400 feet above sea-level and is reputed for its bracing air. The possession of an excellent hotel makes the place all the more attractive. Behind the Fujiya hotel is a waterfall whose constant roar gives a refreshing sense of coolness in summer. There are numerous delightful walks up and down the mountains to enable visitors to spend a few pleasant days.

The principal walks are to Otomotoge (3300 feet), which can be done in two hours; to Gora (3 miles), at which a strong sulphur spring and swimming-bath exist, and which may be visited in two hours; to Ahsinoyu (2900 feet,

4 miles), in three hours ; to Dogashima, lower down than Myanoshita, in one and a half hours ; to Kojigoku (2100 feet), in one and a half hours.

Several hot and sulphur springs with smoke issuing therefrom exist in and about these mountains, and at close-quarters the rumbling of the boiling water below may be heard. Travellers have eggs boiled in these springs, but are cautioned by the residents against going too close to the springs or standing on the rocks covering them, as they may give way at any moment. At Ahsinoyu is a hot sulphur spring, which is a cause of continuous shocks of earthquake, which are often felt for a moment during the day and night, but are not of sufficient strength or duration to cause any damage. From Ahsinoyu a visit may be paid to Hakone (2400 feet) and back in two and a half hours. The road is at places stony and rough, but not so bad as the paths to the glaciers in Norway. Except among the mountains, where the roads must necessarily be stony and uneven, the highways all over Japan are well made. After heavy rains they get uneven at places, but the very fact of jinrickshaws running over them at all times proves that they are suited for fairly comfortable traffic. Those who are unused to climbing may use the Kago, a sort of sedan chair, carried on the shoulders of two men.

The lake and environment of Hakone is

perhaps the prettiest portion of Japan. The lake and town are 1000 feet higher than Myanoshita, and hence cooler and more bracing. The lake with its crystal water, the surrounding mountains, and a distant view of the snow-covered Fuji, is so charming as to be ineffaceable from memory. The Emperor of Japan has a beautiful summer residence on a rock projecting into the lake. The only drawbacks of the place are that no comfortable hotel in foreign style has yet been opened, and that fresh milk cannot be had. From Ahsinoyu an excursion may be made to Futago-yama (3600 feet). A tea-house has been put up near the top, and the path is well kept, a fee of two sen being charged to every visitor for its maintenance.

From Odawara to Atami along the sea-beach is a curious method of conveyance, unique in the world. It is evidence of both the moral worth and the physical strength of the Japanese people. A man-tram—that is, a car pushed by three men over tram-rails—carries passengers for 19 miles in five hours along the beach to the town of Atami, which is a favourite winter resort, and at which there is a geyser. The cars are small and uncomfortable, but when full—each carries half a dozen passengers—must be pretty heavy for three men to push. To push up a slope is the hardest part of the job, but when the car runs down an incline the men have

rest by standing on a platform at the back of the car and letting it slide down. There is a brake attached to prevent accidents. Atami is also a fishing place. The writer saw a dark Japanese fisherman carrying a large black fish, and on enquiry was told that it tasted nice and was eaten raw by the natives, like smoked salmon in Norway. From Atami walks may be taken to the cliff of Uomi on the Sea, and towards Baienji and the mountain passes.

Yokohama has for so long been a foreign settlement and so well-known that it needs no description. It is a flat low-lying place suitable for trade and business between East and West, and between America and Japan. The foreign residents have their abode on a higher part called the Bluff, where are pretty houses with gardens. The Japanese quarter is like other towns in Japan. Interesting excursions may be made in a jinrickshaw to Seki, Nokendo (or Plains of Heaven), Kanagawa, Kamakura, Enoshima, and Fujisawa, the last being connected by rail with Yokohama. The scenery along the road is pretty: there are cultivated valleys, green hill-sides, and pine woods. At Kamakura, close to the sea, stands a colossal bronze image of Buddha; and near it is a large stone whereon is carved the female organ of generation—an object of veneration by the natives, as at some Hindu shrines in India.

When the writer was first at Yokohama, a curious incident took place—it was before Japan had proved her prowess in war—which would show how foreigners behave like spoilt children in Asia. A foreigner riding on horseback had run over and hurt a child playing in the street, and instead of stopping to communicate with the child wanted to ride away. The people passing by at the time caught hold of his horse and gave the rider a good shaking. The croaking of the foreign press the next day was pitiable to contemplate; it demanded all sorts of punishment for the Japanese nation for obstructing a foreign “angel” in doing wrong. Japan, however, had then shaken off the foreign bogey, and the threats and shrieks remained unheeded.

Another favourite resort of foreigners in Japan is Nikko, which is delightfully situated 2000 feet above the sea, and takes six hours by rail from Yokohama and five hours from Tokyo. The most interesting sights are the Mausoleums of the Shoguns, Ieyasu and Iemitsu. The natural beauty and surroundings of the place furnish additional attractions. The hotels, however, are not yet up to the modern standard of comfort, and travellers should be prepared for unaccustomed food.

The Mausoleums have grand and massive wooden gates in the best Japanese style with

fine carvings. The inside is gorgeous with wood - carving, paintings on scroll, lacquer, and cloisonné. About a mile from the hotel along the stream of Daiyagawa is a cascade with a deep pool called Kamman-ga-fuchi. On the bank of the stream is a large number of stone images in a row said to be of Amida, another name of Buddha, a contraction of the Sanskrit word Amitābhá ("endless glory"). Over the pool, on an apparently inaccessible part of the rock, is engraved the Sanskrit symbol *Om* representing the Hindu Trinity. It is ascribed to a miracle performed by a Japanese saint.

Followers of Shintoism do not worship the image of Daibutsu, but the image of the thousand-headed Goddess of Mercy, Kwannon, seems to command universal respect. At some of the temples women, painted and dressed in white, dance the *Kagura*, with a jingling brass rod in one hand and a fan in the other. The person getting the breeze from the fan is supposed to receive the blessing of the goddess. That fanning, however, did not secure the goddess's blessing for the writer, for he sprained a foot in the mountains so badly as to be for some time incapacitated from taking long walks.

Near Nikko ( $7\frac{1}{2}$  miles) is the large and beautiful lake of Chuzenji, with a village of the same name (4400 feet), on the way to

which and around which are several fine cascades and waterfalls.

A traveller wishing to see the island of Yezzo, the northernmost portion of Japan, may either proceed by rail to Aomori and cross over to Hakodate, or go by steamer from Yokohama. The steamers of the Nippon Yusen Kaisha plying from Yokohama to Yezzo are small but comfortable. The first port touched is Ogināhama, 283 miles from Yokohama. The coast-line in this part of Japan is green with vegetation, but generally devoid of big trees. Distant mountains covered with snow are visible. The port of Oginahama is a small village, but the harbour is well sheltered, and is the nearest to Sendai, which is a large town of 80,000 inhabitants at a distance of 20 miles. Twenty-four hours run from Oginahama brings the steamer to Hakodate, an important strategic point in the Tsugaru strait. It is a bold rock projecting into the sea, the highest point being about 1200 feet high. The town, with a population of 40,000, goes upwards from the sea along the slope towards the peak, which, like Gibraltar, has the sea on both sides. It is well laid out with broad streets and the usual style of Japanese houses and shops. The harbour is well sheltered. There is a public garden at the eastern end of the town, which is well kept. Here are a number of drinking-



stalls, some small structures containing local objects of art, and a museum of fisheries.

In Japan no very strong fortifications are observable anywhere. Japan, like Britain, believes in the sage dictum that the frontiers of the weak are seas and rocks, but the frontiers of the strong are *men*.

At Hakodate—it was before the Russian War—two policemen came aboard and examined passports and took down names. It seemed as if the Japanese law was more strict with travellers than the Russian or the Turkish, for these leave passengers on steamers alone. They cannot certainly do any harm by sketching or otherwise, as spies on shore may do.

Fogs are very common in these parts and steamers are frequently delayed. The captain of the writer's ship—he and the mate, and the chief steward too, spoke some English—said that when he found that a fog was likely to come on he stopped in port, as the strait is narrow and there is risk of collision. Another eighteen hours' run up the Sea of Japan brings the steamer to Ottaru, the northern port of Yezo, nearest to the chief town of the island, Sapporo. The weather is delightfully cool in these parts in July. Ottaru is not a sheltered port like Hakodate. Passengers are conveyed from the steamer in big sampans, which are not very comfortable boats. The main road

running east to west is the most rough and uneven imaginable, and impassable for jinrickshaws. There are some single-horse carriages plying for hire. The railway journey from Ottaru to Sapporo takes an hour and three-quarters. Sapporo is a large scattered town with broad roads and plenty of open spaces to build on. It has several fine Government buildings, of which the Municipal building alone is of red brick, the others being wooden. There is a museum, attached to an agricultural college, containing a collection of zoological and geological specimens and Aino household articles, mixed up with trophies of the China War. Ottaru is a more important trading place than Sapporo. Magic performances, geisha dances, and variety shows take place in the evening in the Mega quarter of Ottaru for the amusement of the people busy during the day. It is rare to meet Ainos, the original inhabitants, in the southern part of Yezzo. They seem to be of a different type from the Japanese; they are more like the Koreans, slender and tall, and grow long hair and beards.

Tokyo, the capital of Japan, is a large and impressive place. The streets are broad and well kept and, except for the houses being smaller and differently built, remind one of the broad thoroughfares of St Petersburg. The

principal sight is the Shiba Park, in which are the famous temples dedicated to the Shoguns, which are marvels of Japanese art. Those of the second and sixth Shoguns have exquisite carvings and gold lacquer. One has what is called a hundred flowers and a hundred birds all of different kinds on each panel. The tomb of the second Shogun is the most glittering of all in the interior. In the park also stands the Buddhist temple of Zojoji, with fine carvings. Other sights are the museum at Uyeno, the zoological gardens, and the museum of arms in the grounds of the Yasukuni Temple, where is also a racecourse. The quarter in which the Emperor's palace stands is quite Parisian, having splendid Government buildings—the Law Courts, the Diet, the War Office, the Admiralty, and other offices. Outside this quarter, as in most European towns beyond a certain radius, dirt and dinginess still prevail.

There is a Maple Club—Koyo Kwan, or the Nobles' Club—where expensive dinners and dances in Japanese style are provided. Strangers also may partake on previous notice being given.

The hesitation to do anything not sanctioned by routine is not confined to the West. At the post-office, on being asked to place the postal mark on stamps bought for collection, the clerk said that it was contrary to regula-

tions, and that the mark can only be placed on regularly posted letters. So the stamps had to be affixed to an envelope, which was put in the box and had to be carried all the way to the hotel by a postman. The postal clerk at Calcutta similarly refused to put the postmark on unused stamps; but in other countries where the clerk was not very busy no objection was taken to do so.

At Tokyo the writer witnessed the funeral procession of a marquis, who had died two days previously. The coffin was borne by men, and eight high military officers were walking by the sides as pall-bearers, preceded by men bearing flowers and laurels—some presented by the Emperor. The bearers and priests were all dressed in white, the mourners in black. The Asiatic mourning costume is white, but the upper classes in Japan appear to have adopted the European sable for mourning.

On the face of the globe variety of nature and art is observable at every step. Some varieties are interesting, while others are disappointing, and yet others are received with indifference. It is not reasonable to expect that any particular phase of nature or art will be equally interesting or disappointing to every individual; but, after having travelled over the greater part of what is called the

civilised portion of the earth's surface, the author has come to the conclusion that two of the great capitals of the world—Paris and Rome—never cease to be interesting, and that two countries will be found always worth visiting—Norway and Japan.

## CHAPTER VI

### THE NEAR EAST AND THE MIDDLE WEST

A FEW notes on the Near East—Egypt and the south-east corner of Europe—and on the Middle West, the point of the globe almost opposite to Greenwich—Hawaii—may here be appended.

The Land of the Pharaohs is one of the great wonders of the world. It is the place where the earliest traces of the dawn of light on the human mind are to be found. It had in later times become dear to Christendom as the sheltering place of the Virgin and Child when they had to fly from Jerusalem to save their lives; and it has in modern times assumed considerable importance as the link between the East and West. Its physical features, as one stands in the Sahara, create as profound an impression as the first sight of the limitless expanse of blue water on a voyage, or of the snow-fields and glaciers in Norway and on the Alps, or the vast mass of habitations, humanity,

and blackness, which strike the eye on the entry of a stranger into the metropolis of the British Empire. As far as the eye can see there is nothing but sand and barren desert, except in a narrow space fertilised by the waters of the Nile; and one is surprised that this spot is not swallowed up by the sands, as the ruins of ancient buried cities at some distance from the river bear witness to their powers of destruction. The Nile is the life of Egypt; and, as old Hindu pictures show Bhagirath bringing the great Ganges on the earth to purify the land of the Aryans, so all ancient engravings, carvings, and statues of the Pharaohs depict them carrying the key of the Nile for opening this land to mankind. Egypt has undergone greater vicissitudes than India, and there is as much life and hope left to it as in the mummies dug out of the sands. Its central position and weak administration made it the hunting-ground of all sorts of energetic characters from the surrounding countries. National life and prosperity cannot be secured unless the majority of hearts in a locality beat in unison and unite to devise means for the common good. It is difficult to conceive how the various races and creeds in Egypt can ever combine to gain national ends by unity of aims and purpose. Egypt will therefore always need a strong Govern-

ment; and unless the officials connected with the government are supremely dutiful and sympathetic, and can by their acts command the sincere support of the people, Egypt, like some other countries near and far, will continue to be the target of conquering ambition.

The discoveries of antiquarians and excavators will always make Egypt interesting to those who care to witness or to enquire into the development of the human mind from the earliest times. One comes across travellers who see in Egypt nothing but dirt, dinginess, and germs of disorder, and "black" men who are the objects of their contempt and ridicule; but most of these tourists are the unenlightened rabble whose idol is "self," who have not the capacity to understand or to sympathise with anything to which they have not been trained, and who would soon degrade their own native lands if they had a voice in their government or policy.

The great sight of Egypt is the Pyramid—the form of tomb or monument raised over the dead—which immemorial time has not been able to efface, and which the desecrating hands of invaders have not yet succeeded in levelling to the ground, although they have succeeded in defacing and robbing the structures and in destroying the ancient religion and customs of the country. Three Pyramids stand at Ghizeh,



about four or five miles from the Nile, and just on the borders of vegetation ; or rather they mark the present limits of the Great Desert. All around the Pyramids is barrenness. A large portion of the base must be buried in the sand, as is the Sphinx, of which only the head, a portion of the back, and one paw are visible, and below the level of which has been dug out an old temple built of huge blocks of beautiful granite. The wonder is how the enormous blocks of stone and granite, with which the Pyramids, the Sphinx, and the temple were built were brought thither. The temple is in the form of three crosses joined together without the top part—that is, three corridors lengthways and three across with small rooms on each side. A square low passage, in which one has to crouch, leads to the interior of the Pyramids, where are rooms which contained the coffins and sarcophaguses. The decorations over the steps of the Pyramids are said to have been removed by previous invaders, so that visitors who do not mind going up and down blocks two feet thick pushed from behind and dragged by the arms by half a dozen Bedouins may have the satisfaction of contemplating from the top—a height of 500 feet—the desert of Sahara on one side and Cairo and the Nile on the other. One is the Great Pyramid, the others are smaller.

The very interesting ruins of Memphis and Sakkara may be visited by a donkey-ride of six hours. The sight is worth the trouble, but fatiguing. At Sakkara, a little distance from the Nile, stand two Pyramids which are in a dilapidated condition, evidently not so strongly built as those at Ghizeh. There are also two huge statues, supposed to be of Rameses II. and Rameses III., lying on the ground at Metrahina, and close by are ruins of cities and walls. Buried in the sand has been discovered the Serapeum—a huge tunnel cut out of the rock—containing immense granite and marble sarcophaguses of the sacred bull, and several temples with walls full of hieroglyphics and carvings illustrating ancient Egyptian life. The ancient town of Heliopolis stands a few miles from Cairo, and to go there one has to pass the Palace of Abbassieh, where the Khedive at certain times resides. The only sight at Heliopolis is an obelisk with hieroglyphics on the sides. On the way, in a private garden, is the sycamore tree in the shade of which the infant Jesus with His Mother is said to have taken shelter, and which is accordingly called the Virgin Tree.

There are catacombs at Alexandria, which are like those at Rome, Paris, and Naples, but have no skeletons, as the more modern ones have. The buried treasures and antiquities

from Memphis and Thebes have been collected in a museum located at the Ghizeh Palace—one of the beautiful palaces which Khedive Ismail put up, in an extravagant career that handed over his country to foreign money-lenders. It is as interesting as any museum in the world, and the mummy of the great Rameses suggests reflections on the vanity of human wishes and on the frailty of human greatness. Alexandria is old, but no signs are there extant of its great founder. It possesses a fine Palais de Justice in the Place Mahomet Ali, and the Palace of Raseltin built on a promontory projecting into the Mediterranean Sea, which is the Khedive's summer residence. The well-to-do foreigners reside at Ramleh a few miles off. Cairo is comparatively modern. Old Cairo has, like the old towns of Europe and Asia, narrow and dirty lanes and dilapidated houses, but some parts of Cairo remind one of Paris. It is the second city of Islam and grand mosques are abundant, the grandest being that of Mahomet Ali, built of alabaster and situate in the citadel. Helouan is a beautiful little place in the midst of the desert founded and liked by the late Khedive, and nothing in the character of Khedive Abbas is more charming than the filial piety displayed in the dislike he feels for the place because his father died there.

It is sometimes stated by persons in authority that in countries like Egypt where an antagonism of interest and sentiment exists the people can never make any progress or gain fitness for self-government. Antagonism of interest and sentiment exists among all families, classes, and communities as well as among groups of men, but in the more advanced groups of mankind, as among the more educated portions of communities, the antagonism is allayed by mutual consideration and sympathetic conduct. Among the dominant groups of the day differences of class, of religion, and of intellectual outlook exist, but they do not stand in the way of the discharge of national duty by mutually antagonistic classes and creeds. Education as well as intelligence and foresight is needed to control selfishness and mutual animosity. The dominant groups of mankind, like the dominant classes in every community, have in their hands the control and moulding of human destiny. Should they prove their want of the sense of duty and of the sense of the responsibility of their favoured position by cherishing selfish ends and retarding the advancement of those that are placed in their power, mankind will never get out of the old groove of mutual jealousy and suspicion resulting in war and preparations for war, in the misery of those who have not combination and culture, and in

the temporary glory and gain of others who may be favoured by fortune. Even among educated and virile communities, it is not every member that becomes a ruler, or even has the opportunity of moulding the policy of the community to which he belongs; but one does not on that account entertain a grudge against one's successful brethren, nor do the latter, if dutiful, abuse their power by attempting to benefit themselves at the expense of their comparatively unsuccessful countrymen. As among individuals, so among groups, prosperity rests upon adherence to high principles and ideals rather than upon the weakness of the opposing force through division.

Under the guardianship of Britain there is no reason why Egypt should not attain moral cohesion along with material prosperity. If, however, the rulers and the people of Egypt forget their duties and responsibilities—forget that it is the interest of both steadily to foster education and to promote the capacity for self-reliance—history will repeat itself, and Egypt will continue to be the hunting-ground of the adventurous members of the Power that happens to be the strongest in arms for the time.

The name of Stamboul recalls to the Mahomedan world its past greatness, which brought about the destruction of the Byzantine Empire, and which would probably be extant

to this day but for the bigotry and intolerance which the sons of Islam displayed and practised. The jealousies of the Great Powers prevent the Santa Sophia from being turned into a place of worship for those whose ancestors, a few centuries since, were ousted from using the church for their devotions; and so long as the gilt crescent shines on its majestic dome Turks may still hold high their heads. It is difficult to conceive a grander place of worship than Santa Sophia, but the imposing effect of the interior structure is marred by inartistic draperies and lamps. Although differently designed and constructed, Santa Sophia may vie with St Peter's at Rome in occupying the position of the handsomest temple of God. If splendid buildings can assure strength to a religion, the mosques of Santa Sophia and Ahmedieh, with their exquisite marble, granite, and porphyry columns and mosaic workmanship, ought to make Islamism as secure as St Peter's and the fine churches in Rome have made the cause of Catholicism.

The position of Constantinople, apart from its strategic importance, is beautiful in the extreme, and the æsthetic as well as statesman-like eye of Constantine could not have selected a better spot for his capital. The Sea of Marmora with its cold breezes is on one side, the Bosphorus is on the other, and the city is divided into two parts by a bay called the Golden Horn, from the

water's edge of which rise hills on which the city stands. On the one side of the Golden Horn is Stamboul, containing the Turkish quarter, the Sublime Porte (the official residence of the Ottoman Government), and most of the Government offices. The old Seraglio with its private gate into the sea, as described by Byron, used to be at the angle of the Sea of Marmora and the Golden Horn, but it is now turned into offices, and new buildings for museums have also sprung up. The museums contain relics, Grecian, Trojan, and Phœnician. Among the first is a sarcophagus, said to be that of Alexander, on one side of which is carved a battle with the Persians—Alexander himself being distinguished by his head-dress of a lion's head. On the other side of the Golden Horn, which is spanned by two bridges, is the Frank quarter, called Pera and Galata.

Apart from its position, its grand mosques, and the new palaces which are springing up, no dirtier or worse managed town can be seen, and it is no wonder that there should so often be an outbreak of diseases which bring on the imposition of quarantine in adjacent countries, interfering with the projected tours of travellers. Sanitary improvements, however, can only take place with an overflowing exchequer, but in the matter of finance Islam has seldom proved its managing capacity.

The finest buildings of Constantinople as well as the Sultan's palaces are on the Pera side, but even here the town is cramped and streets are narrow. The Grande Rue de Pera is the finest thoroughfare here with its foreign shops, but it is in most parts hardly broad enough to admit of the passage of two carriages. The character of other streets may thus be imagined, and when, in addition, the pavement consists of misshapen and large stones, more fitted to be the ballast of ships than to pave roads with, the danger to pedestrians is considerable. There is an underground drainage, and this, at any rate, is kept in order, for no smells assail the visitor as in Russian or Grecian towns.

In imitation of London an underground railway has been laid from the business quarter to the Grande Rue de Pera, but it is on the wire-rope system without steam or electricity and goes in a straight line up and down the hill. Tram-lines exist on both sides of the Golden Horn: on the Stamboul side, the line goes to the Hippodrome, the only large open space in the city, where the Roman games used to take place, and on which now stands the prison. There is a Theban column with hieroglyphics standing on a pedestal with Latin and Greek inscriptions; and near here is a subterranean aqueduct supported by a thousand columns,



which used to supply the city with water before the introduction of water-works. Around the city are to be seen the ruins of the old walls with towers at intervals. The walls look as if in pre-cannonading days they were impregnable. At the point of the Sea of Marmora where they terminate is a large square with seven towers, which are said to have been used as a prison in Byzantine times. From the top of these towers may be seen the village of San Stefano, up to which the Russian army advanced in the last war, though prevented from coming further by the indomitable will of Beaconsfield and his determination to retain the Turks in Europe.

The days of Turkish glory are, however, now over. The officers of the Turkish army look smart, but the men appear spiritless. How can they be otherwise if, as is alleged, they do not get their pay regularly? Besides, it is impossible for a people, however gifted in other respects, to continue to be great if they are swayed by fanaticism and bigotry, and if they hand over their goods in this world and their souls in the next to the keeping of priests. Religion is intended to secure the eternal well-being of the soul and to regulate life so as not to endanger that well-being; but if it diverts the mind from the thought of its present duties man will not only miss the opportunity for prosperity in this life, but also destroy the

chance of a happy future existence, which can be merited only by conscious service of humanity.

The slumbering East commences with Turkey and ends in China; in all this part of the globe only male faces can be seen in the streets, except those of Frank women. Is it possible for people to advance in intelligence and culture unless they learn to respect and honour their womankind? Japan has broken the rule of the "East," and Japan's prosperity proves that it is the only way to success. The huge mass of humanity inhabiting this large tract of the globe needs awakening in order that evil may be exterminated. Their slumber not only causes them misery, but excites the evil propensities of powerful neighbours to indulge in robbery and plunder. How they can be awakened is the great problem that the statesmen of the day have to solve. Conquest and annexation will not be efficacious, since these methods turn the heads of the descendants of the conquerors, who forget their duties and responsibilities. Leaving them alone to stew in their own juice will only perpetuate evil, which will ultimately contaminate the more virile portion of mankind. Until, however, some great State shows itself free from the traditional weakness of human nature, and strong in acting up to the principles and ideals which many persons preach but few

practise, there must exist backward races jealous of foreign interference yet unable to promote without external aid their own material and moral advancement and well-being. Some well-meaning souls wish to turn the Turk out of his heritage because they say that a Mahomedan minority should not rule a Christian majority. In the first place, it ought to be borne in mind that majorities are always ruled by minorities by reason of faction among the majorities themselves, who cannot combine for a national object, and prefer to hand over their destinies to aliens rather than to be in the power of a few among themselves; that in all States a minority rule the majority not only by superior qualifications but by the necessities of the case; and that in every country where foreigners hold sway they are in a small minority compared with the people whose inability to unite and to govern themselves is the cause of the presence of the foreigner.

The Turks are still in the Near East because if they were not there the Christians of different races would fly at each others' throats; but if the dominant States of the day object to any minority ruling a majority, they should first introduce democratic rule among themselves and object to be governed by a few families, and next retire from the countries where

a small minority of Christians prevent the development of large majorities of non-Christians and jeopardise their own future welfare by trying to repress all resistance to their will.

The long and tedious voyage across the Pacific Ocean is varied by a visit to the Sandwich Islands, or Hawaii, the people of which a few years ago made themselves conspicuous by deposing their sovereign and taking government into their own hands, thus giving the United States the opportunity of either annexing the islands or making them autonomous. So much American capital is invested in them, and so easily may the islands be made the base of operations by an invading enemy, that the great Republic was obliged to see that the islands did not pass into other hands. On the other side, the policy of the United States having always been non-interference in foreign complications—that is, in affairs outside the American continent—the Government found itself in a fix. It has since launched into a policy of Imperialism, and it remains to be seen how a people whose very existence depends upon democracy and brotherhood can combine the fundamental principles of its existence with annexations and conquests without extending to the people its own institutions. The Trans-

atlantic Republic is a wonderful conception of the human mind. It is in the political sphere what Buddhism and Christianity are in the religious sphere. The Republic may, if it is true to its principles, embrace all mankind in one State. Human political government is tending towards universal federation; that is, to let every community or nation inside a State have self-government in local matters consistently with national duty to the State, whose position and influence it will be the duty of every portion to guard. If the powerful statesmen of the day were to direct statecraft on these lines mankind will be destined to attain political brotherhood; otherwise, mutual suspicion and greed will keep up the need for armaments which must at times cause havoc and suffering to mankind.

After eleven days of steaming from Yokohama along the apparently limitless expanse of ocean, suddenly a dark substance like a speck of cloud looms over the horizon, and gradually the shape of the westernmost member of the group of islands becomes distinct. In a few hours the steamer goes into the port of Honolulu and moors alongside the wharf. The health officer of the port, an old and strict official, climbs with difficulty up the rope ladder before the steamer is admitted. The first question put by him is whether there has been any death on board

during the voyage; and, on being answered in the negative, he comes on deck, and asks the purser to cause the steerage passengers to file past him, and the first-class passengers to be posted on one side for his inspection. He examines every Chinese—passenger and crew, man and woman—with care, and gives a stare through his glasses at the cabin-passengers, and thanks them—rather an extraordinary proceeding for an American (as the writer subsequently learnt in the States). The steamer is then admitted. Honolulu is a quiet and interesting place, with hills around barren of vegetation, but with trees and green spots here and there. The sea-breeze keeps the place cool even in midsummer, although it is in the same latitude as Calcutta. The town is laid out like other modern towns, and has a few fine buildings. The Royal Palace, now the seat of the government, looks pretty in the midst of its gardens. A drive is taken up to a point of the mountains called the Punch Bowl, from which a view of the town and harbour may be obtained.

The natives are dark in complexion and have peculiar features, which seem to be a mixture of Caucasian, Mongolian and Negro, but generally they have flat noses. The men are strongly built and handsome, and the younger women are comely. The people dress like the Maltese, but not in coloured or gorgeous costumes. In

the town the American element predominates and there are also some Chinamen. How strict the authorities are with the Chinese may be guessed from the fact, which came under the writer's observation, that when a Chinaman wished to enter the wharf he was challenged by the Hawaian policeman, and was not allowed to proceed because he had no pass. In one of the groups of islands is a volcano, which Cousin Jonathan's skill in the art of advertising calls "Paradise and Inferno combined," "A lake of volcanic fire." Access thereto is neither easy nor comfortable. Owing to the rise of a great naval Power in the Western Pacific, Hawaii is likely to play an important part in future world politics.

Crossing the Pacific one feels a hankering to see land, as if one were Christopher Columbus bent on its discovery, and is equally overjoyed to perceive it at a distance.

After a week's run from Honolulu the steamer passes through the Golden Gate into the harbour of San Francisco.

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